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Ex dono Alexan̄ Horton
E Catton Comitatu
Derby.

Elizabeth Wynne
her Book
Given by my dear
Brother Alexander
Horton.

Francis Wynne
his Book

Dorothy Wynne

Elizabeth wynne her Book
Given by my Dearch brother
Alxander horton [illegible]

Elizabeth Wynne Her Book

ex dono Alex. Horton

THE ISLE of MAN: OR, The Legal Proceeding IN MAN-SHIRE Againſt SINNE.

Wherein, by way of a continued Allegory, the Chief Malefactors diſturbing both Church and Common-wealth, are Detected and Attached; with their Arraignment and Judicial Tryal, according to the Laws of *England*.

The ſpiritual uſe thereof; with an Apology for the manner of handling, moſt neceſſary to be firſt read for direction in the right uſe of the Allegory throughout, is added in the end.

By *R. B.* Rector of *Batcombe* in *Somerſ.*

The Fifteenth Edition.

LONDON,
Printed by *R. E.* for *J. Wright*, and *T. Sawbridge*, at the *Globe*, and at the three *Flower de Luces*, in *Little-Britain*. M DC LXXVII.

Dorothy Wynne

TO THE Right Worſhipful Sir THOMAS THINNE Knight, and to his Religiouſly affected Lady, the LADY CATHERINE THINNE.

All ſaving Graces in the bleſſed way unto Eternal comforts are unfeignedly wiſhed.

Right Worſhipful,

SInce your departure, and now return to *Longleate*, (where the Poor feel your mercies in ſet-times of relief, and daily Almes, and your Tenants and common Neighbouring Inhabitants good entertainment at the general time of great Houſekeeping) it was my hap to travel

vel into and throughout the whole *Iſle of Man*: now it is uſual with all travellers to diſcourſe of their journeying, and to relate their Obſervations. And therefore let none object and ſay unto me that of *Perſius*, *Scire tuum nihil eſt, niſi te ſcire hoc ſciat alter*: For I found good in my pains taking; and *bonum* is *communicativum & ſui diffuſivum*, and ſo *quo communius, eo melius*. In my very entrance, and afterwards every where I found written that old ancient precept, *Noſce teipſum*. This leſſon I began to take out with diligent obſervation. And it brought to my mind the Apoſtles charge, *Quiſque exploret ſeipſum*, which I laboured to put in practice, and ſo ſought my ſelf in my ſelf; For I remembred that ſaying long ſince learned, *Orbis quiſque ſibi, nec te quæſiveris extra*. Thus my travel became very profitable to me; and the variety of ſights withall procured delight, and turned my pains into pleaſure. In

Γνῶθι σεαυτόν.

The ſcope of this book for one to ſee & know himſelf.

In my travelling, I came to the County Town or chiefeſt Seat there, called *Soul*; where I reſted for ſome time, becauſe it fell out to be the Aſſize week for all that Iſland; Where I eſpecially marked how in all things they proceeded againſt Malefactors according to the Laws of *England*: In this only lyeth the difference; there is never but one Judge, whereas we have ever two appointed in every Circuit, as we have now in this Weſtern, very honourable and religious Judges, *quos honoris cauſa, non poſſum non nominare.* Sir *John Walter*, Lord Chief Baron, and Sir *John Denham*, another worthy Baron of the Exchequer, lovers of Vertue and Juſtice.

And indeed, ſuch ought Judges to be, as was and is this Judge in *Man*. He is a Judge of *Jethroes* choice, and *verax, & Dei timens, oſor turpis lucri.* He is divinely given, prudent, impartial, and very quick (upon good *Exod.* 1. 18.

information) in diſpatch of cauſes. He was worthily attended, as he ought ever to be, with a worthy Sheriff, with Juſtices of Peace, Knights and Eſquires, Gentlemen of ſingular note, and fame in that Country. This I heard of them, and it appeared by their practice, that they all ſtand for the maintenance of the Laws, they ſee their Soveraign well ſerved; Juſtice duly obſerved, and judgment executed accordingly.

They never ſide with any, for they hate faction: Pride and Envy, two reſtleſs make-bates, who for notorious miſdemeanour, I ſaw bound to the good behaviour. So as now there is a *Cæſar*-like ſpirit, *patitur ſuperiorem*, and a *Pompey ſuum parem*. They run all one courſe, and as true Iſraelites, *quaſi vir unus*, for publick good. Therefore do the People live in peace, the Land proſpereth, Juſtice flouriſheth, vertue is exalted, vice ſuppreſ-

ſed,

fed, and the Enemies at home and abroad made to fear.

The whole diſcourſe of this excellent Order, and careful proceedings there by me obſerved, from my firſt entrance unto the end, I am bold here to preſent unto your Worſhips, whom I have now found diligent Readers of holy Scripture, addicted to private Prayer, beſides ſetform for the whole Family, to be entertainers of the Preachers of Gods Word, giving freely to ſuch Benefices as they hap to be void, not being ſeduced by Mens offering large ſums to procure Advouſons afore-hand, as too many Patrons be in theſe days. Now the Lord God Almighty hearten you on, unto theſe things more and more, and to every other good grace, that may lively demonſtrate to the World the power of ſaving knowledge, in the uſe of Gods abundant earthly bleſſings, ſo largely beſtowed upon you, with which

earneſt Prayer unto God for you, and for a bleſſing upon theſe my endeavours to further the ſame, I humbly take leave,

Your Worſhips in all

Chriſtian Services,

at command,

RICHARD BERNARD.

Batcombe *May* 21.

THE

THE AUTHORS

Earneſt Requeſts.

Firſt, to the Worthy Reader, *whoſoever, to whom let me but ſay thus much of this Diſcourſe and allegoricol Narration, that in it,* ſunt bona, ſunt quædam mediocria, ſunt mala nulla, *yet if any thing may ſeem diſtaſtful, let thy mind be to take it well, as* Cæſars *was, to interpret well the ſeeming offenſive carraige of one* Accius *the Poet towards him, and thou wilt not be diſpleaſed. Thy good mind will prevent the taking of an offence where none is intended to be given. In diſcovery, attaching, arraigning and condemning of Sin, I tax the Vice, and not any Mans Perſon; ſo as I may ſay with one,*

Hunc

Hunc ſervare modum noſtri novere libelli,
Parcere perſonis, dicere de vitiis.

Thou haſt here towards the end of this diſcourſe thy Tryal and Judgment upon four notorious Malefactors. Two of them the very prime Authors of all the open rebellion, or ſecret conſpiracies, which at any time ever were in that Iſland. The other two were the principle Abettors, and the chiefeſt Supporters of them. Their names, their natures, & their miſchievous practices, thou mayeſt find at large in the narration.

Old man. Madam Heart.

There ſhould have been at that Aſſizes with theſe, the arraignment of certain ſuſpected Witches; but this was prevented, becauſe the Grand Jury Gentlemen *could not agree to bring in their* Billa vera: *for that they made queſtion of divers points, whereof they could not be reſolved at that preſent.*

What to be conſidered before men come in with a Verdict.

1. *Whether the afflicted did ſuffer by only ſome violent diſeaſes in nature, producing ſtrange effects like practices of Witchcraft; which for*

want

want of a judicious Physitian they could not discern.

Against supposed witches

2. *Whether the afflicted were a counterfeit, as was one* Marwood, *the* Boy of Bilson, *and one* Mary Brosier? *or that he or she having some natural disease, did make use thereof, and counterfeit the rest, as one* Mainy *did, who was troubled with the* hysterica passio.

see Doctor Cotta his Tryal of witches.

3. *Whether being a disease supernatural, yet might come upon the afflicted by the operation of the Devil, without the association of a Witch, as it happened to* Job, *and others in the Evangelists? or that the afflicted hath a Devil, and is a Witch, and hath by his or her own ways brought this evil upon him or her, without the practice of any other Witch?*

4. *Whether they might proceed upon meer presumptions against the suspected, or rather stay till they had more certain and grounded proofs.*

5. *Whether they could (none of them being read in any learned* Tractates *touching the practices*

of

of witches) rightly examin the ſuſpected, to find out a Witch, and ſo to bring him or her deſervedly under the power of Authority?

Requeſt to Grand Jury-men touching my Book of witches.

There is now come forth by the leave of Authority, A Guide to Grand Jurymen *in caſes of witchcraft, my ſuit is, that they would be pleaſed to accept of my well-meaning therein. In which, all theſe points before are fully handled, as alſo,* That there are Witches; who are moſt ſubject to be made Witches; how they prepare themſelves for the Devil: how Satan draweth them to a league, & becometh familiar with them. That there are good Witches, and the ſignes to know them. That there are bad Witches, and how they practiſe, and what it is that they can do, and how many things muſt concur in bewitching. What are the ſigns to know one to be bewitched. That Witches may be detected. What are ſtrong preſumptions of a Witch. What are the certain evidences againſt.

The ſum of that Book.

againſt ſuch an one. How throughly to examine a Witch; *With many other particulars ſet forth in twenty eight diſtinct Chapters, fully, and yet with great brevity. The death of five brethren and ſiſters lately condemned and executed for Witches, one more yet remaining, formerly brought before a Judge, and now in danger to be queſtioned again, hath moved me to take this pains, not to prevent Juſtice, nor to hinder legal proceedings; but that I may not be miſtaken nor wronged, as I was once, and more ſhould have been, had not the wiſdome and goodneſs of ſo reverend a Judge accepted graciouſly of my upright Apology againſt vain Accuſers.* Judge Denham.

I made a Petition then to my Lord the Judge, to the worthy *then* M. Sheriff, *and to all the Worſhipfull of the Bench then preſent, which I am bold to renew again more publickly, and that now this* 13th. *time, becauſe it pleaſed that reverend Judge ſo well to like thereof,* Sir Robert Philips.

of, and to ſecond it, and is wiſhed many to find ſome good effect at the length.

Requeſt to the Judges, the Sheriff and Juſtices, for ſpiritual food to poor Priſoners.

The ſtate of poor Priſoners is well known, and how their Souls ſafety is neglected; and yet our Saviour gave ſuch a teſtimony to a penitent Thief, as he never gave to any mortal Man elſe; for, he told him that he ſhould be that day with him in Paradiſe.

How bleſſed a work would it be to have maintenance raiſed for a learned, godly and grave Divine, that might attend to inſtruct them daily, Twelve-Pence a Quarter of one Pariſh with another in our County, would encourage ſome compaſſionate holy Man thereunto: And what is this? Not a mite out of every Mans purſe to ſave Souls.

The benefit of ſetting Priſoners on work.

If with this inſtruction there ſhould be means to ſet them alſo on work, they might get ſomewhat for food, for raiment. They might ſo prevent the miſerable fruits of ſloth, their minds would be imployed, their bodies be preſerved in health,

health, and not pine away, and be consumed with vermine. Yea, enforced labour there, would terrifie loose vagrants, and lazy wanderers, and the idle rout, from turning theeves, more than either imprisonment or death hitherto hath done. And besides, such as should escape, would by this heavenly means of instruction, and bodily labour, become, through Gods mercies, more profitable members in the Commonweal afterwards; whereas now they become twice more the children of Belial, *than they were before.*

Oh, let me be bold earnestly to beseech you, and in all humility to crave your merciful and tender bowels of compassion towards them.

And first of you (right Honorable my Lords the Judges) who sit as Gods among Men to give judgment upon this so wretched, and so miserable a generation of Man-kind, that if they dye, they may be more ready with all patience and submission of spirit, to receive their Sir John Walter Lord chief Baron, Sir John Denham.

just.

juſt reward, and your doom of death upon them, or if they be acquitted and ſo live, they may learn afterwards to live the life of good Chriſtians, and ſo make a good uſe of their deliverance. And would not this rejoyce your hearts, to forward ſuch a work, when your Lordſhips do know that the bleſſed Angels do rejoyce at the converſion of ſinners?

Mr. *Syms.* *Next of you (worthy Maſter Sheriff) under whoſe wiſdome, religious affection, tender mercies, and powerful abilities, the Priſon, and the Priſoners be for the time preſent. Shall not this worke ſet forward by you, be unto you an everlaſting remembrance?*

Then of all you (right Worſhipful the worthy Juſtices of our Country) by whoſe authority theſe Offenders are ſent unto Priſon. Oh that it might not diſpleaſe you, to hear me calling on you by name, who, I hope, are well-minded to ſuch a bleſſed and charitable work.

Ye deſervedly honoured Knights,

Sir

Sir George Speak, Sir John Stowel, Sir Francis Popham, Sir Henry Barkly, Sir John Windham, Sir John Horner, Sir Edward Rodney, *and* Sir Robert George; *And may I not here alſo name the worthily eſteemed of their Country, though not at this preſent in Commiſſion with you,* Sir Ralph Hopton, Sir Robert Philips, Sir Charles Barkly, *and* Sir Edward Barkly? *All to be graciouſly pleaſed to commiſerate their lamentable caſe, and to help forward this work of piety and pitty towards Priſoners?*

O ye other Worthies of your Country, no leſs generouſly affected, John Powlet, Robert Hopton, Edward Rogers, George Lutterel, John May, Francis Barber, Robert Cuffe, Thomas Bretton, John Coales, William Francis, Rice Davys. Thomas Windham, John Harrington, John Harbin, William Capel, *and* Antony Stocker, *Eſquires*; *Let the bowels of compaſſion compaſs*

If I miſtake your places, I pray you pardon me.

paſs you about, that you may effect this ſo good a deed, and be honoured for ever, in bringing to paſs ſo rare a charity.

The work ſurely would bleſs you all. Alas, the Priſon now is a very Picture of Hell, and (more is the pitty) as the caſe now ſtands, is no leſs than a preparative thereto, for want of daily inſtruction. It would be by a faithful Miniſtry, and bodily imployment of them, a houſe of Correction, with inſtruction, and ſo happily the way of life. Then might charity quicken up juſtice to ſend Offenders obſtinately perſiſting in evil, and abuſing their liberty, unto Priſon, in good hope of their reformation. The loſs of their corporal liberty, might through Gods mercy, then gain them ſpiritual freedome: Health by labour would be preſerved, and their Souls by wholeſome inſtruction ſaved.

The Father of our Lord Jeſus Chriſt, perſwade your well diſpoſed hearts to ſuch an unbegun work a-

mong

mong ſo many deeds very famous in this renowned Nation. The *Spirit of the Lord God of Heaven and Earth reſt upon you to cauſe you to affect this, and in time to effect the ſame, by ſtirring up the Country and by your own mercies in your life times, you giving, and at your death bequeathing ſomething thereunto. Even ſo be it, and the Lord God Almighty be with you all herein,* Amen.

My Suit is to every Keeper of a Priſon, if they be no kin to Maſter Newman, *the Gaoler in this Diſcourſe, that yet they would take acquaintance of him, and become better known to him.* That *their Priſoners may by their vertues and religious care be better diſpoſed.* *Requeſt to the Keepers of Priſons.*

My requeſt to poor Priſoners is, to redeem their time ill ſpent, to call to God for mercy and pardon; and to move them hereunto, let them in ſerious meditation put themſelves in mind of theſe things. *Requeſt to the poor Priſoners.*

1. That *their liberty abuſed, God hath by the hand of Authority taken* *Meditation for them while they lye in Goal.*

taken from them, as unworthy to live freely in a Common-wealth.

2. *That as they neglected & deſpiſed ſpiritual means of ſalvation, they are now deprived thereof.*

3. *That as before they delighted only with wicked company, now are they ſhut up one with another together.*

4. *That their rags are enſignes to them of their ragged condition.*

5. *That their filth and vermine telleth them of their filthy converſation, and their many ſins and corruptions.* 6. *That their want of food is a puniſhment for ſuch of them, as have abuſed Gods bleſſings to gluttony, drunkenneſs, and the fruits thereof, wantonneſs, and filthy uncleanneſs.* 7. *That their Priſon is as it were a Picture of Hell, to mind them of their end, whither they are going, if they do not amend.*

8. *That their expecting of the Aſſizes, is an inſtruction to look for Jeſus, the Judge of all the World.*

9. *That their Chains, Fetters, and bolts teach them to conſider the nature of their Sins, which hold them bound*

bound to anſwer at the Bar of Gods Juſtice. 10. *That their deſire of life by a Pſalm of mercy, ſhould move them to deſire Eternal life, through the mercies of God in Jeſus Chriſt, who will be gracious to every true, believing Penitent; which graces (poor Priſoners) God ſend you; and fear only to dye eternally.*

Before I end, I have a ſuit to all that profeſs the Law, that if in this Allegory, fetched from ſuch terms as be better known to them, than to my ſelf, I do miſtake, they would be pleaſed to paſs over that, and make uſe with me of the ſpiritual ſenſe, which is the drift of my labour herein. And ſo at length I take leave, with my Prayer to God for the peace of Jeruſalem, *and for a proſperous ſucceſs to all that love the Iſrael of God, with our Countries glory and ſafety,* Amen.

THE

THE ISLE OF MAN;

OR, THE Legal Proceedings in Man-ſhire.

Lament. 3. 40.

Let us ſearch and try our ways.

THE Lamenting Prophet *Jeremy* in his days full of lamentation, and mourning, ſeeing and alſo partaking with others of thoſe miſeries which befell the ſtate of the

the *Jews*, justly procured at Gods hands for their sins, doth here give them advice what was best to be done, that in this their distress God might shew them mercy; and that was to repent and turn unto the Lord: to the effecting whereof, he counselleth them to two things laid down in my Text. 1. To search out sin. 2. And to put it to tryal.

In the handling whereof, I will proceed as here we do against a lewd and wicked Malefactor, legally, according to the Laws of this Realm.

A search to be made for sin.

The first part of my Text is to *search*: We know that when one hath offended the Laws, hath committed any fellony, murther, treason, or done any outrage, for which he is to be apprehended, he presently flying and hiding himself, is pursued, and sought after; diligent search is made to attach him.

Sin is the great malefactor.

The Malefactor here which doth so much harm on every one

one, every where without ceasing, is *sin*. This is a *notable Thief* and *Robber*, daring to set upon any. He robbeth God of his honour, and Man of Gods favour. This *Thief* stole from *Angels* their excellency of glory, from our first Parents their innocency. This is he that robbeth us of our graces, the spiritual money which we have in the purses of our hearts, to help us in our journey to Heaven. This *Villain* bereaveth us of our goods, driveth away our Cattel, spoileth us of every temporal blessing, of our health, our peace, our liberty and plenty. He it is that utterly undoeth us, and maketh our estate miserable, that we cannot thrive in any thing, Body, or Soul.

Sin robs us.

This is a *murdering Thief*, wheresoever he breaketh in, by day, or by night, there will he either kill, or be killed; Man and Sin cannot both live together. Most bloodily cruel he is, for he will

Sin doth kill, if it be not killed.

spare none. He slayeth the hoary-head, and killeth the tender mother with the new-born Babe. He regardeth no person, no sex, no age, of so murderous a disposition is he, and so inhumanely barbarous.

Sin is strong.

He is a very *strong Thief*, no humane power can subdue him; he taketh Man, and bindeth him: *Prov.5.22.* For, *iniquity taketh the wicked, and holdeth him with the cords of his own sins.* He will bear rule where he cometh, all must obey him. He will command the *Reason*, reign over the *Will*, and swagger *Rom.7.23* over the *Affections*, and lead captive the whole Man, and make him serviceable to his lusts, yea, and make him spend his whole estate to maintain him in his lustful humours, whether it be in pride, or drunkenness, or gluttony, or idleness, or whoredom, or whatsoever else it is; he both must, and will have maintenance, else he will set all on *Isa 9.18.* fire; for *wickedness burneth as Fire.* This

This is an *ungrateful and mischievous Thief*; for, let any entertain him and favour him, he will work their overthrow. Yea, so *vile a Villain* is he, that the more any make of him, the worse is he to them; for, *he witholds all good from them, he procureth mischiefs to light upon them.* He keepeth out Grace from having any entertainment. He smothereth *Conscience* for speaking, hardeneth the *Heart* for feeling, blindeth the *Judgement* from discerning; stoppeth the *Ear* from hearing any good counsel; lameth the *Feet* from walking in Gods paths; benummeth the *Hands* from doing duties of Charity, and maketh the *Tongue* to falter in speaking of holy things. Neither yet doth he this only, but he worketh Enmity betwixt his *Favourite* and his best *Friend*, even between God and his own Conscience. And to make up the heighth of his mischief, the more to strengthen himself against his

Sin doth him the most hurt that most loveth it.

Jer. 5.25. *Jer.* 4.18.

The evil which sin doth.

foolish and unhappy friend, he, at unawares to him, letteth in, and that into the best room (even the heart) his great and most deadly enemy the *Devil.*

Mat.6. 14 15. Thus Covetousness did let him into *Judas*'s heart, and set him on work to betray Christ. Flattery let him into the hearts of the false Prophets, to deceive *Ahab.*

1 *King.* 22 Carelesness lets him in to hinder the fruit of the Word. Loss of Gods grace lets him in, and

Mat. 13. *Mat.* 12. seven worse with him, to ruine a Man utterly. Hypocritical Vain-glory, and Covetousness did let

Act. 5. 10. him into the hearts of *Ananias* and *Saphyra*; for Vain-glory made them sell all, to make a shew to be like *Barnabas*; but Covetousness with Unbelief, advised them to withold some of the money, lest they should happen to want; but how to do this, and keep their credit, they knew not; therefore *Hypocrisie*, *Vain-glory*, *Covetousness*, and *Unbelief* called in Satan, to hear his counsel,

sel, who taught them to lye unto the Holy Ghost, but to the death of them both. Thus we see, what an ungrateful Villain sin is to his best friends.

Lastly, This Thief is a *pestilent subtile Thief.* Sin is deceitful, it beguiled *Adam*, *David*, and *Solomon*; yea St. *Paul*, one once wrapt up into the third Heaven, doth acknowledge that it *deceived him.* And whom hath it not deceived? He is therefore carefully to be avoided, and taken heed of; and this robbing, murdering, strong, ungrateful, mischievous, and subtile Thief, diligently to be sought out.

Sin is very Subtil. Heb.3.13

Ro.7.11.

But before *Search* can be made, a *Watch* must be set to espy him out, that he may be attached.

A watch set to espy out sin.

The Watch-man appointed for this purpose, is *Godly jealousie*, who hath ever an holy suspition of a Mans own ways, lest in any thing at any time he should misbehave himself.

The watch-man is one.

This vigilant *Watch-man* hath with

Assistants are two.

with him two *Assistants* ever to accompany him; the one is *Love-good*, a zealous Fellow for God and good duties; the other is *Hate-ill*, an angry and waspish Fellow, and of a fierce Countenance against sin.

These three ever keep together, so as sin cannot so cunningly enter, but they can as quickly espy him, and as speedily pursue him, and put him to flight.

The Town watched. The place where these are set Watchmen, is called *Souls-Town*, a Town of great resort, a thorowfare never without Travellers, ill motions day and night, and the *Travellers.* Posts, which are Satans suggestions, ever and anon pass through, *Posts.* and many at the common Inn, *The Inn.* the *Heart*, take up their Lodgings.

This Town is very spacious, *Town large.* and large; for besides many *back-sides*, *by-lanes*, and *out-corners*, *Streets are four.* these are four great Streets, *Sense-street*, *Thought-street*, *Word-street*, and *Deed-street*; in some of which

which this lewd companion, ſin, and his Copes-mates will be found wandring.

When the *Watch* is ſet, they have a *Charge* given them by one in Authority, which is this, *Keep thy Soul diligently*, and withall they have a watchful Eye to the Inn, and to *take heed leſt at any time there be an heart of infidelity to depart from the living God*; commanding alſo the Watchmen to *exhort one another daily, leſt their hearts be hardned with the deceitfulneſs of ſin.*

Charge given to the Watchmen. *Deut.* 4.9. *Pro.* 4.23. *Heb.* 3.12, 13.

Theſe Watch-men have alſo a *Watch-Wath word* given them, even a word of *preventing grace*, ſaying unto them, *This is the way, walk in it, when they are turning to the right-hand, or to the left.*

A Watch-word. *Iſa.* 30.21.

To this Watch-word *Godly jealouſie*, with his aſſociates do willingly atttend, keeping carefully the Watch, ſo as the Thief is deſcryed, and preſently they make *Hue-and-Cry* after him.

Thus *Hue-and-Cry* is written by

The Hue-and-Cry.

Eleven ways how to know ſin.

by the *Bible-Clark*, and containeth infallible marks to diſcover ſin, whereby it may be certainly known, and they are theſe.

Ro. 3.20. 7, 8. 1 Jo. 3.4.

1. By the *Law* of the *Ten Commandments*; For by it cometh the knowledge of ſin, for every failing in that which is commanded, and every thought, word, and deed againſt that which is forbidden, is ſin.

2. By every *Exhortation to Vertue, and every Dehortation from Vice*, being Appendices to the Commandments, ſhewing what we ought to do, and what ought to be ſhunned and avoided of us.

Iſa. 1.11, 18.3.14. & 5.20.

3. By *every Threatning* which is the word of Gods diſpleaſure for ſin.

Act. 5.5. & 13.11. Jer. 25.8. La. 3.33.

4. By *puniſhment inflicted*, which is certainly Gods hand for ſin; for were he not provoked by ſin, he would not afflict us.

Joſ. 7 20. Pſ. 13 5.14 1 Sa. 12.19 Mat. 27.4. 1 Tim. 1.13

5. By the *humble Confeſſion* of ſuch as have acknowledged their ſins in particular.

6. By *plain Accuſations*, laying

ing ſins to Mens Charge, *Iſay* 59. 3, &c. 1 Cor. 15. 9

7. By *reproofs* and checks for ſin, 2 *Chron.* 19. 2. 2 Chr. 19. 2.

8. By places *numbring up ſins* by name in ſundry Scriptures, *Rom.* 1. 29, 30, 31, 32. 1 *Tim.* 1. 9, 10. 2 *Tim.* 3, *&c.* 1 *Cor.* 5. 11. *Gal.* 5. 19, 20, 21. *Rev.* 21. 8. *Prov.* 11. 1. *Mic.* 6. 11. 1 Sa. 2. 19.

9. By the *deſcription of ſin*, ſhewing what it is, as in 1 *Joh.* 3. 4. & 5. 17. *Rom.* 14. 23. *Prov.* 21. 4. & 24. 9. & 1. 21.

10. By the *deſcription of godly Men, negatively*, by ſuch things as they ought to avoid, as in *Pſal.* 1. 1. & 15. 3, 5. & 24. 4. *Ezek.* 8. 60. *Iſa.* 33. 15. *Pſal.* 101. 3. & 16. 4.

Laſtly, by the *deſcription of wicked Men*, by their bad qualities and conditions, *Pſal.* 10. 2. 11. & 12. 24. & 57. 21.

The *Hue-and Cry* thus ſet out; it is carried by the *Spirit of Supplication*, crying mightily to the Lord for grace and mercy to help in time of need, as *David* *Who carrieth the Hue-and-Cry.*

did, who saw sin before him, and then made the *Hue-and-Cry*, saying, *Have mercy upon me, O Lord, according to thy loving-kindness, according to the multitude of thy mercy do away all mine offences.* Psal. 51. 1.

This *Hue-and-Cry* must not be let slip at any hand, but be carried along in the pursuit, lest in following of sin, Men be deceived, and solid Vertues be attached instead of Vices. For this we must know, as Vices have not a few Friends (as after shall be shewed) so Vertues have many Enemies ready to inform against them, that they may be pursued after as Malefactors, that sin in the mean while may seek shelter and escape: And the Enemies are these.

Vertues Enemies.

1. One Mr. *Out-side*, in the inside a carnal Securitan, a Fellow that will come to his Church, keep his Sundays, and Holydays: But yet in the Congregation while he sitteth among others, sometimes he is nodding, and some-

1. *Out-side and his description.*

ſometimes faſt aſleep, and if he abide waking, then is his mind wandring abroad, ſo as he remaineth ſtill ignorant, without any effectual power of the Word, and being out of the Church, he is preſently upon his worldly buſineſs.

This Fellow cannot abide any after-meditation, or Chriſtian Conference with others, of that which he hath heard; and if he eſpy any meeting together for this purpoſe, then he maketh information againſt them, and is ready to ſend the *Hue-and-Cry*, as againſt privy Schiſmatical conventickling, and unlawful meeting. This is a vulgar *Ignoramus*, and a blockiſh Adverſary. *What he is an enemy to.*

2. The ſecond is, Sir, *Worldly-wiſe*, a very fool to God, a ſelf-conceited Earth-worm, whoſe wiſdom is from below, and therefore *ſenſual*, *earthly*, and *devitiſh*, who proudly, with much diſdain, condemneth, and contemneth the wiſdom which is from 2. *Wicked worldly-wiſe deſcribed.* *Jam.* 3. 15. *What he is an enemy to.*

from above, pure and peaceable, ſincere and charitable, and is ready to ſend the *Hue and Cry* after it, as after fooliſh and doting ſimplicity.

3. Luke-warm, his deſcription.

3. The third is, Sir *Luke warm*; this Fellow is a temporizing time-ſerver, *Jack* on both ſides; he is all in the praiſe of moderation, and diſcretion, one very indifferent between this and that; he cannot indure fervent zeal, but would have *Hue and Cry* ſent againſt it, as a fiery mad-brain'd raſhneſs.

What he is an enemy to.

4. Plauſible Civil, his deſcription.

4. The fourth is, Sir *Plauſible Civil*, a faſhionable Fellow, framed to a commendable outward behaviour for Civility; but in matter of Religion he hath no more, but what he hath by common education, cuſtom, and example of others. To the life of Religion he is a ſtranger; ſtrict ſerving of God, and a more narrow ſearch of our ways, he holds to be fooliſh ſcrupuloſity, and is deſirous to have the *Hue and Cry* ſent

What he is an enemy to.

ſent out againſt it, as againſt phantaſtical preciſeneſs.

5. The fifth is Maſter *Machiavel*, a miſchievous Companion; all for policy, little for piety, and then in pretence only: He is a very *Jehu*, zealous againſt *Baal*, to root out *Ahabs* poſterity, for the more ſure ſetling of the Kingdom to him, and his: But in ſtate Idolatry, a very *Jeroboam*, to keep the Kingdom from being re-united to *Judah*. He cannot ſuffer gainful abuſes to be reformed; but if any attempt any ſuch thing, he accuſeth them for factious turbulent ſpirits, and ſo would he have the *Hue and Cry* made againſt their endeavours, as againſt ſome Puritanical trick.

5. *Machiavel, his deſcription.*

What he is an enemy to.

6. The ſixth is one *Libertine*: This licentious Fellow hath a Chiverel Conſcience, caring for nothing but how to paſs on along his life in pleaſurable contentments, *Religion* by him is held to be but a deviſed Policy

6. *Libertine, his deſcription.*

to

What he is an enemy to.

to keep Men in awe of a Deity; and therefore when he seeth *Religion* to be made conscience of, he presently causeth *Hue-and-Cry* to be made against it, as against hypocrisie. This prophane Enemy laugheth at, and mocketh at Christianity.

7. Scrupulosity. his description.

7. The seventh is, *Scrupulosity*; this is an unsociable, and snappish Fellow; he maketh sins, to himself, more than the Law condemneth, and liveth upon fault-finding; *Weaker Apprehension* is his *Father*, and *Mis-understanding* his *Mother*, and an *Uncharitable* heart his *Nurse*. The use of Christian-liberty, if it be more in his conceit than he pleaseth to like well of, then would he have the *Hue-and-Cry* sent against it, as against *carnal-security*. this is a rigid and censorious Adversary.

What he is an enemy to.

8. Babylonian his description.

8. The eighth is the *Babling Babylonian*; This is a doting companion, and superstitiously foolish, he boasteth of *Antiquity*, though

though his ways be *Novelty*; yet he will have it the *Old Religion*, and if any forsake it as Idolatry, those he condemneth for *Schismaticks*, and labours to have the *Hue-and-Cry* sent out against all Reformation in Christian Churches, as against *Heresie*. This is a bloody *Antichristian* Adversary. *Whom he is an Enemy to.*

These are the principal Informers (for I pass by petty Companions) which endeavour to mislead the pursuer of sin, and to set him to attach very eminent and excellent Vertues for Vices. Therefore it is necessary to have sin set out by marks infallible in the *Hue and Cry*; else this subtil Villain, Sin, will craftily beguile the pursuer, and will escape either by the shifts which he can make to deceive him, or by his many Friends he hath to keep him from being apprehended. *Shifts by which sin escapes are principally two.*

The shifts which commonly a Thief maketh to escape in his

his flying away are two:

1. By a ſhew of Vertue.

1. Is his *Counterfeiting the habit of an honeſt Man*: So ſin craftily putteth upon himſelf the ſhew of Vertue, as *Jehu* did Piety, for the getting of a Kingdom, and eſtabliſhing of it to himſelf, whoſe ſin was covered with a pretended and hypocritical zeal for the Lord. *Ananias* and *Saphyra* made ſhew of liberality like that of *Barnabas*, not diſcernable till *Peter* diſcovered it. For as Satan can transform himſelf into an Angel of Light, and his Apoſtles into the Apoſtles of Chriſt; ſo can ſin, the ſeed of Satan, put upon it ſelf the counterfeit of Vertue.

2 Cor. 11. 13, 14.

2. By the name of Vertue put upon Vices.

2. A Thief will alter his name, and by aſſuming the name of an honeſt Man, oft-times eſcape away; and after this manner alſo eſcapeth ſin; Vice getting upon it the name of Vertue. And ſo *Drunkenneſs* eſcapeth under the name of *Good-fellowſhip*; *Covetouſneſs* under the name of *Good-*

What Vices get the name of Vertues.

husbandry;

husbandry; *Filthy Ribauldry* under the name of *Merriment*; *Pride of Apparel*, under the name of *Decency*, and *Handſomneſs*; *Bloody Revenge* for wrongs offered, eſcaped under the name of *valour*; *Fooliſh Waſtefulneſs*, under the name of a *franck and liberal Diſpoſition*; *Superſtition*, under the name of *Devotion* of Fore-fathers, and the old Religion; *Remiſneſs* in puniſhing, under the name of *Gentleneſs*; *Flattery*, under the name of *Unoffenſiveneſs*; *Luke-warmneſs* in Religion, under the praiſe of *Diſcretion*; and many ſuch like foul Vices, do thus deceitfully hide themſelves, and ſo eſcape uuattached.

If by theſe his ſhifts he cannot eſcape *Godly jealouſie*, that conſtant purſuer, then will he ſeek to be holpen by his Kindred, and Friends: For ſin hath many, who will either ſo *defend* him, or *excuſe* him, or *deny* him, or *hide* him, or *make him ſo little in fault*, as will almoſt perſwade *Godly jealouſie*,

Friends of ſin, and how they ſhew it.

jealousie, that it is even needless so eagerly to pursue after him.

1. Ignorance, how a friend to sin.

1. The first of these is his *Grandsire Ignorance*: For he knows no sin, he cannot read the *Hue and Cry*: He breedeth sin, and bringeth him up, and maketh no conscience of it: If sin get into his house, he holds himself safe enough.

2. Error, how a friend to sin.

2. The second, his Brother *Error*, the Son of Ignorance; this Fellow mistaketh all, and misconstrueth the whole *Hue-and-Cry*, and can find no fault with sin, and so endeavoureth to send the pursuer another way.

3. Opinion, how a friend to sin.

3. The third is his Cousin *Opinion*, and this will hold the pursuer with a long and tedious disputation, questioning the Act, whether it be a sin or no? and will endeavour, by probabilities, to make it no sin, that so he might make the pursuer to desist. Thus sins of profit, and such as may prevent certain dangers, are disputed, *Pro & Con*, as Men say;

The

The ſin of Uſury by many is brought under Opinion as lawful ſome way.

So the ſin of Idolatry, to go and hear a Maſs without inward reverence, as it was diſputed in Queen *Maryes* days to prevent the eminent danger of death then. Many ſins evident enough are made diſputable, if they yield profit, or be delightſome to the fleſh, or ſuch as may help to keep a Mans perſon, or ſtate, in ſafety; for all theſe *Opinion* will be a Protector.

4. The fourth is, one Maſter *Subtilty*, his wit being attended on by little Conſcience of the truth. This Man cometh with his diſtinctions to clear an Act from ſin, thus with his *latria & doulia*, he will have Idolatry no Idolatry; ſo with his biting and not biting, and lending to the rich upon Uſe, but not to a needy Brother; damned Uſury muſt be no ſin. This *Subtilty* of wit, with a chiverel Conſcience, maketh foul

4. *Subtilty how a friend to ſin.*

foul sins to pass along as no sins.

5. Custom, how a friend to sin.

Mat. 27. 18, 19, 21. 26. John 18. 36, 40.

5. The fifth is called *Custom*; this old Syre patronizeth many vain and sinful practices. By this the *Jews* held it no sin in them to demand, and in *Pilate* to let loose to them a wicked *Barabas*, one worthy to dye for insurrection and murder.

6. Fore-fathers.

Joh. 4. 10.

6. The sixth is a Popish Fellow, called *Fore-fathers*; he advanceth his Ancestors and their worth, and thinketh so well of them, that to imitate them is no sin. Thus the Samaritans justified their false worship.

7. Power, how a friend to sin.

7. The seventh is one Sir *Power*; he maketh ever that warrantable which Law establisheth, ordaineth, and decreeth. Great and capital sins in the *Romish* Synagogue are thus countenanced.

8. Sampler how a friend to sin.

Jer. 44. 17.

8. The eighth is Sir *Sampler*, who produceth for patterns, great Mens and learned Mens examples, as if they could not do amiss; but whatsoever they do

do or say, it must be good and lawful, and therefore imitable without sin.

9. The ninth is Sir *Most-do*, who maintaineth sin from a general practice, because multitudes do it here, and there, and every where; and therefore no sin to do such a thing, which almost all, or the greatest part do. 9. *Most-do, how a friend to sin.*

10. The tenth is one Sir *Silly*, one made all of good meaning, who will qualifie the Fact by thinking no harm, or intending well. Thus would *Saul* have justified his rebellion, and *Abimelech* excused his taking of *Abraham*'s Wife. And thus vain persons excuse their wanton communication, lascivious songs, foolish jestings, and such like; saying they mean no harm, they only make themselves merry. Thus Sir *Silly* is he that maketh simple souls plead good meaning for all their foolish superstitions, blind devotions, and licentious merriments. 10. *Silly, how a friend to sin.* 1 Sam. 15. 15. Gen. 10. 5.

The

11. *Vain hope, how a friend to sin.* *Gen.* 3. &4

The eleventh is *Vain Hope*; This teacheth to put off the fault to some other, as *Adam* to *Evah*, and *Evah* to the Serpent; and to deny the Fact as *Cain* did, even to God himself, hereby hoping to shift off sin, and to escape punishment, who maketh God all of mercy.

12. *Presumption, how a friend to sin.* *Deut.* 29. *Isa.* 28. 15, 16.

The twelfth is the Lord *Presumption*, he feareth not judgment, he blesseth himself in his evil ways, he maketh a Covenant with Death, and a League with Hell, and suffers Sin to be his daily Guest, and will let the *Hue-and-Cry* pass along without any fear of peril, as nothing at all concerning him.

13. *Wilful, how a friend to sin.*

The thirteenth is Sir *Wilful*, hating to be reformed: this is an obstinate friend for sin, who will wilfully defend it, and be careless of all reproofs. This Fellow, in contempt, will tread down the *Hue-and-Cry* under his Feet, and maintain sin.

14. *Saint-like, how a*

The fourteenth is Sir *Saint-like*,

like, which under the ſhew and ſhadow of Piety, and pretended honeſty, will cover much iniquity, and hide it for a time, that it be not taken by the purſuer with the *Hue and Cry*; ſuch were the hypocritical Scribes and Phariſees. *friend to ſin.*

Theſe great ones, and many other moe, are the friends of this Thief and Rebel: but yet for all theſe Favourites, *Godly jealouſie* eſpies him out, and his harbour, and preſently goeth to a Juſtice of Peace to procure a Warrant for the Conſtable to attach him, and all his Companions with him. *Godly jealouſie will not be deceived by theſe.*

The Juſtice is not one of a mean rank, or any petty Juſtice, but the very Lord *Chief Juſtice* of Heaven and Earth, the Lord Jeſus; for it is he that can give the Warrant to attach Sin, no other Warrant will Sin obey. *Lord chief Juſtice.*

The Warrant is the power of Gods Word. The Form of which Warrant is (as you ſee in my Text) *Warrant; and the Form thereof.*

Text) to ſearch out and attach ſin with all his Aſſociates, and to bring him, and them, before Authority, to anſwer to ſuch things as ſhall be objected againſt them, in His Majeſty the King of Heavens behalf.

Secretaries to the Lord chief Juſtice.

The procuring of this Warrant, is by going unto, and conferring with ſome of the *Lord Chief Juſtices Secretaries*, the Writers of holy Scriptures, ſetting down this charge, as *Jeremy* doth here, *To ſearch and try our ways.*

This Warrant procured, *Godly jealouſie* taketh and carrieth to an Officer which hath Authority to make ſearch and attach ſin.

The Officer to attach ſin, is Underſtanding.

This Officer, without which ſin neither can, nor indeed will be attached, is *Underſtanding*, who knoweth what ſin is.

Underſtanding fourfold.

Now as there be four ſorts of Officers which may attach Felons by Warrant, *The Deputy Conſtable*, *the Tything-man*, *the Petty Conſtable*, and the *Head-Con-*

Constable; So is the spiritual Officer four-fold.

1. The *Deputy Constable* is commonly some Neighbour, intreated to perform the Office in the others absence: This is the very shadow of a Constable, and will not willingly intermeddle in any thing; so as the People where he dwells, may do for all him what they list. 1. *Deputy Constable.*

This *Deputy Constable* in this spiritual *Township*, is the *Understanding darkened*, the Son of Ignorance, and Grand-child of *Blindness of heart*; this is a blind Constable, and hath never an Eye to see with. *Understanding darkened.* Eph. 4. 18. 1 Joh. 2. 1.

This suffers all disorder in the whole Man, or *Soul Township*. Here be such as be alienated from the life of God, past feeling, given over to work all uncleanness with greediness. All the affections are quite out of order, and no care taken of their reformation; for this foolish fellow imployeth himself about his Eph. 4. 18, 19. *The evils under it committed.*

Grounds, Cattel, Sheep, and Oxen, about buying and selling, as for the estate of his Soul, he is to it a very stranger: He knows the price of Corn, Oxen, and Sheep; but what is the excellency of Vertue, what the evil of Vice, what the price of his Soul, he neither knows, nor cares to know.

Tything-man.

2. The *Tything-man* which commonly is a mean Fellow, and so contemptible, as few or none care for him. And therefore hereupon is very little or no reformation where he hath his dwelling. If any amendment be sought, it is only for some notorious shameful misdemeanours; and he must be much called upon for this too, else no reformation thereof; and as for many other offences, there is no care had at all.

Gross understanding, and the evil thereof. 2 Pet 1. 9.

This *Tything-man* is *Gross Understanding*, like one purblind, who cannot see afar off, but only gross transgressions forbidden in

in the Law, according to the ſound of the bare letter only; as theft, murder, adultery, and ſo forth. The ſpiritual meaning and large extent of the Commandement, he is wholly ignorant of. This purblind *Tything man* ſuffers a number of diſorders in his Townſhip, and muſt be much urged to ſee very groſs and foul miſdemeanors; elſe will he not ſeek to reform them.

3. The *Petty Conſtable*, which is ſome civil honeſt Man of the Pariſh, and perhaps hath ſome Country learning, but yet is an one-eyed fellow, half-ſighted, and paſſeth by many faults. 3. *Petty-Conſtable.*

This *Petty Conſtable*, is the *Underſtanding ſomewhat cleared*; he hath an inſight into the Moral Law; who by civil education, ſome art and learning, and an outward form of Religion, and reading in the Bible, now and then can ſpeak of the Goſpel Hiſtorically, and prettily Diſcourſe of Religion. *Underſtanding ſomewhat cleared.*

But this his knowledge is only superficial, for neither in the Common Law, which is the Law Moral, neither in the Statute Law, the Law of the Gospel, or Law of Liberty, is he any professed *Student*. He is no *Innes of Court man*, never brought up in the *Inner Temple*. He maketh neither the Common, nor Statute Law his profession.

A meer civil honest man, who, and what a one.

As he is no Student in these, so he is no Practitioner, but only aimeth at civil behaviour, common honesty, and careth to be held only a Christian at large, and to profess the Riligion of the present State, without any more curious endeavour to proceed further to find out the power of Religion.

What he only looks unto.

Therefore where this kind of understanding dwelleth, there care is had only to see to disorders against civil honesty, and common moral duties, and against courses apparently dangerous to his outward estate; and

those

those things which may offend the most or the greatest sort amongst Men. This half-sighted Constable, a superficial fellow in divine truth, aimeth at no more.

The sins immediately against God and against his Gospel, as unbelief, impatience, pride, disdain, envy at other Mens gifts, presumption of Gods mercy, abuse of his favours, and many such he taketh no notice of, but permitteth them to live where he hath to do without controul. *What sins he regards not.*

4. The *Head or Chief Constable* is a Man of right and good understanding, knowing his Office, and the duties thereto belonging, with care and conscience to discharge the same; for he is studious in both laws, and a good practitioner therein. *4 Chief Constable.*

This Chief Constable is *Illuminated Understanding*; he is one, that hath both his eyes to see with, of nature and of grace, he is *Illuminated understanding, and the excellency thereof.*

is well read both in the Common Law, the Law moral, and the Statute Law, the Law of Liberty, the Gospel of Christ, he hath been a long Practitioner in both, and is called the *Spiritual Man*, who can discern and judge of all things.

1 Cor. 2.

His habitation is regeneration.

The Place of his common abode and dwelling is in *Regeneration*, a very healthful, comfortable, and commodious habitation. He is no stragler, but loveth to keep home, and to look to his Office.

His Family.

He hath an excellent Family; his Wife's called *Grace*, his two Sons, *Will* and *Obedience*; his three Daughters, *Faith*, *Hope*, and *Charity*; his two Servants, *Humility*, and *Self denial*; and his two Maids, *Temperance* for his Summer-house of prosperity, and *Patience* for his Winter-house of Adversity.

The good he doth.

This *Chief Constable*, where he dwels keepeth very good order, he suffereth not the Rebel sin to rule

rule and ſwagger in the Townſhip of his Soul.

If Drunkenneſs, as once in *Noah*, or Adultery, as once in *David*, or pride of heart, as once in *Hezekiah*, or envy, as once in *Miriam*, or ſuch like happen to be found where he hath to do, he ſpeedily ſendeth them packing. For though they may at unawares perhaps creep in, and be found where he dwelleth, in ſome Street of this Town, yet they get there no abiding place; though he cannot ever and at all times prevent their creeping in, yet he always taketh care that they ſettle not themſelves where he hath to do, but will diſlodge them whereſoever he ſhall find them, for he is very careful in his Office to diſcharge it to the utmoſt.

This *Chief Conſtable* is he to whom *Godly jealouſie* bringeth his Warrant, to ſeek out the Rebell Sin, and to attach him.

This is that which apprehendeth sin.

** Which hath antecedent, concomitant, and subsequent sins.*

This Constable having received the Warrant, presently addresseth himself to make the search. But for that sin is Masterful (especially every * capital sin, which is attended on by many other) and will not easily submit; but dare make oppsition against Authority, 'till he be overmastered: Therefore this Man takes with him sufficient company, to watch sin for escaping, to go very strongly to attach him, and to hold him when they have him, so as never a friend may dare to side with him.

Aydants two servants.

Firſt, he taketh his own two servants, *Humility* and *Self-denial* which ever in every search necessarily attend him.

2. Neighbour godly sorrow, & his seven sons.

Then going together, he calleth upon his next neighbour, *Godly sorrow* with his seven Sons, ready to bear them company, 2 *Cor.* 7. 11.

1. Care.

The first of these is *Care* to find out sin, that it may not be hid. The

The second is *Clearing*, which, when he espyeth sin, will not wink thereat, nor partake with it. 2. *Clearing.*

The third is *Indignation*, a fierce fellow, which can never look upon any sin, but with a godly anger. 3. *Indignation.*

The fourth is *Fear*, not natural or dastardly fear, nor servile fear, all too base minded to attach sin; but such a fear as maketh him to stand in awe of God, rejecting all fellowship with the wicked, and partakers with sin. 4. *Fear.*

The fifth is *Vehement desire*, to apprehend sin, to be in Gods favour, in love with the godly, and free from his own corruptions. This is a stirring fellow. 5. *Vehement desire.*

The sixth is *Zeal*, who dare seize upon even the most capital Rebel, for he is like to *Phineas*, ready to thrust him thorow, and to kill him wheresoever he findeth him. 6. *Zeal.*

The seventh is *Revenge*, who answereth to his name; for he desireth to pay sin home for the 7. *Revenge.*

wrong he hath done him, and would have him proceeded against to the uttermost. This fellow lustily layeth hold on sin, and bindeth him at the *Chief Constables* command, to lead him away.

These are able to take prisoner the sturdiest Rogue, the stoutest Rebel, and strongest Thief. What sin in the Soul is it, which this Chief Constable with his Men, his neighbour *Godly sorrow*, and his seven Sons cannot overmaster, and lead by Gods grace captive, and make it the Kings prisoner?

As the Constable goeth with these his many neighbours, and with his own Servant, to the number of ten besides himself, a couple of busie fellows uncalled thrust in themselves to increase the number.

A couple of busie fellows.

The one of these is *Self love*, a pestilent fellow, for he not only can hinder the Constables diligence in taking pains to search, but

1. *Self-love what evil he doth.*

but in searching to be too partial, and over respective to himself; if the sins sought after be either pleasurable or profitable; but also withal, he can dull the spirit of *Godly sorrow*, and do his seven Sons very great mischief, as by their confessions afterward it doth appear.

Therefore when the Constable *Understanding* espyeth him, he commandeth forth-with his servant *Self denyal* to put him out of the company for hindering the search. *Self-denial removes him.*

The other is *Self conceit*, the former lewd companion disordereth all the affections, this blindeth judgment, by the over weaning of a Mans self, and will pick the Warrant out of the Constables pocket, and will blow out the Candle light which is in the Constables hand, if he be not prevented. 2. *Self-conceit, and the mischiefs thereof.*

This wretched fellow of all wise Men is held a fool; *For the way of the Fool is wise in his own eyes,* *Pro.* 12.5. & 3.5, 7.

eyes, and there is more hope of a
Isa. 5. 21. *Fool, then of him that is wise in his own conceit*; and therefore are we dehorted from being *wise in our own eyes, or leaning to our own wisdom*, and a woe is pronounced againſt ſuch; yet is the fool a very dangerous fool, and a
Prov. 16. 2. 23. knave too: he will ſo deceive by flattery. He will make a Man believe his *wayes to be clear in his*
Pro. 30. 12 *own eyes, when the end thereof is death.* Yea, can beguile *a generation of Men, and make them to think themſelve pure in their own*
Rev. 3. *eyes, and ſight, and yet are not waſhed from their filthineſs.* Such a conceited fool was the Laodicean Angel.

Humility puts him away. The *Conſtable* therefore commandeth his Man *Humility*, to thruſt this fool and knave out of their company, before they make ſearch for ſin; for if theſe be ſuffered to go along with the reſt, labour is but loſt, ſin will never be found out, and attached.

Now

Now when the *Constable* hath rid away these two troublesome companions (for they usually go together) then he goeth on to the place where he knoweth that sin hath taken up his lodging.

The place is a *Common Inne*, an Harlots house, called Mistriss *Heart*, a receptacle for all Villains, Whores, and Thieves, and for all dishoneſt Persons whatsoever; none denyed house-room or harbour there. *The Inne, Mistriss Hearts-House.*

And that she is such a dishoneſt Woman, is clear and evident, as in her arraignment shall be fully proved.

But to cover her naughtiness as much as she may, she hath gotten into her house, one called *Old man*, corrupted by her deceitful lusts, to become her husband, when indeed she is his own daughter, and so live they in incest together, and keep rout and ryot night and day. If any honeſt Traveller (a good and godly motion) happen sometimes *Old man? Eph. 4. 22*

times to fall in there unawares he is streightway denyed entertainment. Her answer is by and by, that her lodgings are taken up for other manner of Men, there is no room for any such troublesome guests as these be: none can be merry for them, where they come, hindering all good fellowship.

The house which this harlotry dwelleth in, hath many in-lets, five doors open for their guests to come in at. These five doors are the five Senses.

five doors.

1. *The door of hearing.*

The first is the *Door of Hearing*, the first that ever was open to let in sin, as we may learn in the Serpents beginning to tempt *Evah*.

Gen 3.

What evils enter by hearing.

At this door entereth in lying, slandering, backbiting, filthy Communication, flattery, swearing, Error, heresie, false-doctrine, Tale-bearing, Blasphemy, and with these enter also ill opinions of one another, uncharitable judging, ill suspicion, rash credulity,

dulity, and many other sins, caused and committed by the tongue, through want of wisdom and charity.

The second is the *Door* of *Seeing*, at this enter in the lusts of the Eye, Fornication, Adultery, Covetousness, Desire of *Naboth's* Vineyard, the marriage of the Sons of God with the daughters of Men; *Achan's* Theft, who saw a wedge of gold, and desired it, and took it: Many are the sins which enter in by this door, through want of Charity and Contentment.

2. *The door of seeing.*
1 *Joh.* 3.
what sins enter by seeing.
Gen. 6.
Josh. 7.
Ps. 119. 37
Job 31. 1.

The third is the *Door* of *Tasting*; at this enter in Rior, Gluttony, Drunkenness, Revellings, and the fruits thereof, Chambering, and Wantonness, Prodigality, Quarrelling, and Fighting; and many other cursed effects of seeking to satisfie the appetite, which the godly Man avoideth, and also the very occasion thereof, by Sobriety and Temperance.

3. *The door of tasting.*
The sins which enter by this sense.
Prov. 23. 2, 20, 21.
1 *Cor.* 5. 11.

The

4. The door of smelling Pro 7.7. What entreth here.

The fourth is the *Door* of *Smelling*; at this enter in foolish niceties, perfumings, and other allurements, to dalliance, effeminateness and such like.

5. The door of feeling Ro. 13.13 What entreth here.

The fifth is the *Door of Feeling*; at this door entreth Wantonness, Lasciviousness, and other fruits of the flesh.

These be the doors by which all sin ordinarily entereth into the heart, except original sin bred within, and brought from the Womb; as also Sathans immediate suggestions suddenly cast into the Heart.

Degrees to the Heart.

Hall attendant, common sense.

When sins enter in at any of these doors, they first come into the *Hall*, where attendeth *Common sense* to welcome them.

Parlour, attendant Fantasie.

Then they go into a *Parlour*, a more inner room, and there stayeth *Fantasie* to entertain them.

Chamber.

Intelligence.

After this, they ascend into an upper *Chamber*, and are there received of *Intelligence*, who presently acquainteth Mistress *Heart*,

Heart, the Mistress of the House with it, which is in her *Dining-room*, what are the company and number of her Guests come in; for this Hostess is a stately Dame, and is not to be spoken with by and by. Thus as you have heard are her Guests entertained and brought in unto her. *Dining-room.*

With her are eleven Daughters attending her as Maids, lewd Strumpets, and as impudent Harlots as her self. *Mistress Hearts Maids.*

These eleven Waiting-maids are the eleven passions of the Heart, corrupt, disorderly, and immoderate wantons, which be these: 11. *Passions.*

The first is *Love* set all on pleasure, profits, honours, and wholly upon worldly and fleshly Vanities, contrary to that in 1 *Joh.* 2. 15. *Love not the World, nor the things that are in the World.* 1. *Love.*

The second is *Hatred*, which is contrary to *Love*, setting it self against God's Word, good 2. *Hatred.*

Men

Men, and good things, a mischievous Maid, ever setting one another at oddes, and disquieting often the whole house and the Table of guests.

3. Desire. The third is *Desire*, never content, but would have sometimes this, and then that, now here, now there, never resting, never satisfied with either riches or honours, or variety of pleasures.

4. Detestation. The fourth is *Detestation*, contrary to *Desire*, which loatheth and cannot endure good counsel, good company, godly conference, much less reproof, or any opposition in her ways.

5. Vain-hope. The fifth is *Vain-hope*, which possessing the Heart, maketh it foolishly presumptuous.

6. Despair. The sixth is *Despair*, contrary to hope, which causeth acts against reason, against nature sometimes; as it did in *Achitophel*, in *Saul*, in *Zimri*, in *Judas*, who killed themselves. It also maketh Men run into dissolute and rebellious courses, even to

Jer. 18. 12

walk

walk wilfully on in evil, as being without hope.

The seventh is *Fear*, which passion doth so slavishly captivate the mind, as it will make a Man forget his duty to God, so as he may escape danger with Men, as it did *Peter*, and *Pilate*; and is ever a false friend in adversity. 7. *Fear.*

The eighth is *Audacity*, contrary to fear, which maketh a Man fool-hardy, without delibetation to thrust himself into imminent dangers, as it did the *Israelites*. 8. *Audacity.* *Num.* 1. 4. 40.

The ninth is *Joy*, which cheareth a Man when he hath that which he delighteth in, be it never so ill, as it did the inhabitants of the Earth at the destruction of the two Prophets. 9. *Joy.* *Rev.* 8. 10.

The tenth is *Sorrow*, contrary to joy, which afflicteth the soul, causing weeping and wailing, lamentation and mourning, often with an out-cry, as in the Land of *Ægypt*. 10. *Sorrow* *Ex.* 12. 30.

The

11. *Anger.* The eleventh is *Anger*, which cometh upon a Man, not only
1 Sam. 25. for apparent injury, as on *David* against *Nabal*, but upon imagi-
Hest. 3.5. ned wrongs, as on *Haman* against
2 Kin. 5. 13 *Mordecai*, *Naaman* against *Elisha*,
1 Kin. 22. and *Ahab* against *Micaiah*.

There is no passion contrary to this, for though quietness be contrary to anger, yet it's no pas-
In his Sums. sion; therefore they are but eleven, as *Thomas Aquinas* reckons them.

Mistress Hearts Man-servant Will is made the Servant to all. Besides these attending very diligently on Mistress *Heart*, she hath a Man-servant called *Will*.

This *Will* hath three at command under him, the Feet, the Hand, the Tongue, like the Hostler, Tapster, and Chamberlain. All these are at Mistriss *Hearts* and her Maids command.

Love. If *Love* in a Maid affect a young Man, though all her Friends be against it, yet mark how she sets *Will* on work for her. I *Will* have him (saith she)

though

though I never have good day with him. *Will*, here must make the match against all gain-saying. *Judah* he lusted after one he saw in the way (not knowing it to be *Thamar*) *Will* must here make the filthy bargain. What (saith she) wilt thou give me? I *Will* (saith he) give thee a Kid. Gen.38.16

As *Love* sets *Will* at work, so doth *Hatred*, as we may see in *Esau*, I *Will* kill my Brother *Jacob*. So doth *Desire*, as in *Adoniah*, who said, I *Will* be King. In *Gehazi*, greedy of gain, I *Will* run after him; *Will* here made the Feet to run, the Tongue to speak, the Hands to receive. So in *Judas* to betray Christ, *Will* must do it. What *Will* you give me, and I will deliver him into your hands? Thus to these and all other passions, this *Will* is made a Pack-horse, a Slave, and without him they can do nothing. *Will* is the Man that must ever do the deed for every passion, though they be contrary one *Hatred.* Gen.27.41 1 Kin.1.5. 2 Kin.5.20 Mat.26.15.

to

to another; miserable is his service, that must be commanded by so many Mistresses, and so disagreeing among themselves one from another.

The Hearts provision for sins.

When the *Heart* hath entertained her guests thus, as you have heard, and received them into her *Dining-room*, provision is presently made for them, yea she hath it ever ready for them, as never being without many guests.

Table Instability.

The *Table* is spread, which all must sit at, and this *Table* is *Instability*; for inconstant are the thoughts of the whorish heart.

The *Table* therefore is not square but round, turning about both for more company, and also that her guests may take their places every one of them as they come without discontent.

For albeit there be degrees and differences of sins, yet to her they are alike welcome, one as well as another; although some at one time sit neerer to her

her than another, as gueſts do that ſit at ſuch a round *Table*.

The *Table cloth* that covereth it, is *Vanity*; for upon *Inſtability* with ſuch vicious gueſts, what can there be but *Vanity*? This *Solomon* found in all his inventions, *Eccleſ.* 1. *Table-cloth, Vanity.*

The *Bread* ſet on the Table, is the *Fitneſs of every ſins proper object*, without which, ſin actual can no more live, than a Man without Bread. *Bread.*

The *Salt* which ſeaſoneth ſins appetite to feed it ſelf, is *Opportunity*, for time, for place, for perſon; this ſharpneth ſin to be working, as the Appetite to receive food, when it is well ſeaſoned. *Salt.*

The *Trenchers* to eat on, are *ſtrength* of every Mans Nature to act ſin. *Trenchers.*

The *Napkins* to make clean their hands and mouth in eating, are the pretended ſhews of Vertue, contrary to theſe Vices, by ſome good works (ſo they wipe *Napkins.*

wipe their mouth, as the Harlot in the Proverbs) and by some good deed of either one kind or other outwardly done; and thus they wipe clean their Fingers, and will not be thought to be the unclean Persons which they are taken for.

Dishes of Meat. The *Dishes* of Meat set before them, are only three.

1. The lusts of the Flesh. The first is the *Lust of the Flesh*, and this is served up in the *Plate of Pleasure.*

Who eats of this. Of this Dish feedeth heartily Adultery, Fornication, Incests, and all other of the like nature.

2. Lusts of the Eyes. The second Dish is *Lust of the Eyes*, and this is served up in the *Platter of Profit.*

Who feeds on this. Hereon feedeth Covetousness, Usury, Oppression, Bribery, Extortion, Unhoneſt gain, and such like. Of one of these two Dishes do all sins taste, except the sin of swearing, in which is lewd prophaneness of Heart, but neither pleasure, nor profit, as in other sins; though by swearing, ungodly

ungodly Men sometimes in buying and selling make gain unjustly.

The third Dish is *Pride of Life*, and this is served up in the *Charger of Worldly Estimation*. This is very windy meat, which puffeth up the mind with vain-glory of an empty title of some honour, as a bladder is with wind, and yet is very costly feeding. 3. *Is the pride of Life.*

On this Dish feedeth Arrogancy, pride of spirit, love of Eminency, desire of Superiority, and outward Reverence, and such like, for which they are made to pay well. *Who feeds on this.*

The *Drink* which they drink to make them digest their meat, is the *Pleasurableness of sin* for the present. *Drink.*

The *Waiters* at this Table to give attendance that nothing be wanting, are the *eleven Maids*, with *Will* their Man. *Waiters.*

These Harlots humour their guests, and are ready at a beck to give contentment. *How Mrs. Hearts Maidens humour the guests.*

Where *Incontinency* sits, there *wanton love* will wait.

Where *Displeasure* is, there *hatred* will attend.

Where *Covetousness* is there *Unsatiable desire* will be.

Where *Flattery*, that base humoring disposition to get grace and favour sitteth, there *Fear* to offend will stand by.

Where Impatiency takes his place, there *Anger* is ready waiting to do his will.

Where *Inconsiderateness* sits, there *Audacity* and Fool-hardiness will wait.

Where sullen *Male contentedness* sits, there *Despair* will soon give attendance.

Where *Joviality* taketh his place, there *Joy* will bid him welcome.

Where *Credulity* sits, there *Vain hope* will be.

And thus they attend upon the Table, to give their Guests all content to the utmost.

After

After full feeding, follows the taking away of these Dishes of Pleasure, Profit, and Honour.

Now where *Vanity* was the *Table-cloth*, what can the taking away be, but *vexation of spirit*, as *Solomon* speaks? for it is with these, as with guests in an Inne, all merry and pleasant while they be eating and drinking, till the *Chamberlain* cometh to take away, and giveth them a round reckoning, and then they take to their purses with almost a deep silence; so unpleasing is payment on a sudden. *Taking away vexation of Spirit.* *Eccl.* 2. 1.

After Supper. *Mistress Heart* providing them their Lodging.

The place they lye in, is but one Room for all their Guests, but it is large enough for all; the Room is *Natural corruption*. *Lodging.* *Natural corruption.*

In this Room lyeth Mistress *Heart*, all her *Maids*, her Man *Will*, and all her guests together, like wild Irish.

With these eleven Harlots lye these Guests in so many several Beds. *Several Beds.*

Loves Bed-fellowes.

1. In the Bed of *Love*, lye wanton thoughts, lasciviousnes, filthy Communication, Fornication, Adultery, Whoredome, and other sinful uncleannesses.

Hatreds Bed-fellowes.

2. In the Bed of *Hatred* do lye mindfulnes of Wrongs, Ill-speaking, Back-biting, Slandering, Railing, Quarrelling, Fighting, Revenge, Murther, and such like.

Desires Bed-fellowes.

3. In the Bed of *Desire*, do lye Covetousnes, Theft, Oppression, Robbery, Fraud, Cozenage, and such like.

Detestations Bed-fellowes.

4. In the Bed of *Detestation*, lye want of Charity, disunion of Spirit, Discord, plotting of destruction, and such like.

Vain hopes Bed fellowes.

5. In the Bed of *Vain hope*, lye violent assayes to effect what they hope for: sometimes neglect of lawful means, presumption of mercy, abuse of Gods favour and prophanes.

Despairs Bed-fellowes.

6. In the Bed of *Despair*, lyeth Male contentednes, Unbelief, servile Fear, and such like.

7. In

7. In the Bed of *Fear*, do lye Cowardlineſs, Flattery, Faint-hearteJneſs, Hypocriſie, and Diſſimulation. *Fears bed-fellows.*

8. In the Bed of *Audacity* lye theſe, Headineſs, Raſhneſs, Daring, deſperate attempts, and ſuch like. *Audacities Bed-fellows.*

9. In the Bed of *Anger*, do lye Impatiency, Railing, Backbiting, Quarrelling, Murther, and ſuch like. *Angers Bed-fellows.*

10. In the Bed of *Joy*, lye wanton delights Fooliſh jeſting, Levity, and a World of Vanity. *Joys bed-fellows.*

11. In the Bed of *Sorrow*, lye worldly grief, unquietneſs, murmuring, diſcontentedneſs, and ſuch like. *Sorrows bed-fellows.*

Thus are theſe lodged in Miſtriſs *Hearts* Chamber, and there ſhe lyeth alſo with the *Old man*, and *Will* her Man.

The Bed which they lye upon is *Impenitency*, and the *Coverings* are *Hardneſs* of *Heart*, and *Carnal ſecurity*, in which they lye ſnorting careleſly, till the *Chief* *The Bed is impeniteney.* *The two coverings.*

Constable come upon them, and attach them all one after another, the greater *Villains*, and the lesser *Theeves*; not sparing any; He feareth not to attach the Capital, neither passeth he by any of their meanest associates.

What the attaching of sin is.

The attaching of sin is nothing else but the *Apprehension of Gods wrath*, striking us with fear through the terrour of the Law, and our guiltiness of the breach thereof.

For in this spiritual attaching, it is as in the attaching of Felons, who knowing themselves guilty of the breach of the Laws. are strucken with fear, in their apprehension of Death, which they know they cannot escape

These Theeves thus apprehended, the *Constable* carrieth them to the next *Justice*, by Authority of his Warrant.

Justice is well informed judgment.

The Justice is *well-informed judgment*, able to examine every Malefactor, that is, every sin, brought before him.

A

A Juſtice of peace muſt be a Man of wiſdome and experience: So this ſpiritual Juſtice muſt be a judgment well informed in wiſdome and diſcretion, wiſely to proceed againſt ſin. *What a one a Juſtice ſhould be.*

It is meet that a Juſtice be learned in the Laws, to know how to proceed legally: So muſt this ſpiritual Juſtice be learned both in the Law and Goſpel, to know what ſins are commited againſt either of them, and thereafter to proceed.

A Juſtice is commonly to be one in that Country where he is an inhabitant; ſo this Juſtice muſt be every Mans *well informed judgment* within himſelf, not another Mans; for it is not another Mans judgment, that can ſit down in his ſoul, to try and examine his heart and ways, but his owu judgment. *For who knoweth what is in Man, ſaving the ſpirit of a Man which is in Man.* 1 Cor. 2. 11.

The Juſtices Office is to preſerve peace, and to ſee the Laws *What his Office is.*

obſerved, and to ſee to the ſuppreſſing of all diſorders, routs, ryots, robberies, and canſpiracies; alſo to take order for all vagabonds, ſtout and ſturdy Beggars; yea to ſee the reformation of all unlawful gaming, and every miſdemeanour whatſoever, by Law prohibited; contrary to the Peace of our Soveraign Lord the King, and the quiet of the Weal publick; ſo this ſpiritual Juſtice, his Office is to ſee peace kept between God and himſelf; to ſee the Laws of God obſerved; and to ſee all diſorders in his Soul, as vagrant thoughts, ſturdy reſolutions, riotous behaviour, every miſdemeaner, in thought, word, and deed, forbidden by Gods Law, contrary to the peace of a good Conſcience, and the quiet of the ſoul, contrary to the dignities of a Chriſtian, and the honour of our Soveraign Lord the King, Chriſt Jeſus.

What well informed Judgment is to do.

How to deal with

When a Malefactor is brought before

before a Justice, the Justice is first to examine him, then to set it down, then to bind some over to prosecute against the Felon at the Assizes; and lastly, in the mean space to send him to the Goal, if he be not bailable *a Malefactor.*

1. He is (as it is said) to examine the party apprehended and brought before him, and to demand his name, then to inquire after the fact, and the nature of it, with the occasions, causes, and degrees, with the associates, evident signs, the fruits, and effects thereof; so this spiritual Justice is to examine sin. 1. *Examin*

1. To know the name and nature thereof, and to what Commandement it belongeth, so that he may consider what Statute of God is broken. *Examine sin in 8. things.* 1. *Name & nature.*

2. What were the *occasions* offered, as *David*, by looking out, saw *Bathsheba* washing her self. 2. *Occasion.*

3. What were the *Causes* moving thereto, as Envy in the 3. *Causes.*

Jews to put Christ to death, and in *Cain* to kill *Abel.*

4. Kinds. 4. What are the several *Sorts* under one and the same Capital sin; as under Theft, Covetousness, and Couzenage; under Adultery, Fornication, Self-pollution, &c,

5. Degrees. 5. What be the *Degrees* in the same sin, as in stealing, not from the rich, but from the poor; not from a stranger, but from a Christian Brother, from Father, and Mother: So committing uncleanness, not only with one of no Kin, but with one nigh in blood; in killing not an unknown Person, but against nature, his Father, Mother, his Wife, his Child, himself.

6. Concomitance. 6. What sins accompanied the same, as the making of *Uriah* drunk, and the murthering of him, accompanyed *David's* Adultery.

7. Signs. 7. What are these *signes* thereof, as the rowling eye, filthy speech and wanton dalliance, are signes

signes of Adultery; all such ornaments and vanities of which *Isaiah* speaketh, are ensigns of Pride.

8. What *fruits* and effects did follow thereupon; as from will-worship and Idolatry cometh ignorance of God; from this liberty to sin; from this obstinacy; from this contempt of Gods true worship and sincere Professors thereof, and from this at last comes bloody persecution. 8. *Fruits.*

2. In examining, the Justice is to set down the Examination and Confession of the party; so this spiritual Justice, after he hath thus examined his ways, he is to set it down: This is *Serious consideration* of all his sins and offences, and such a remembrance of them, as may make a Man to forsake them, and to turn his Feet unto Gods Statutes, as *David* did. The Examination without this, will be in effect as nothing: This must not therefore be at any hand omitted. 2. *Write the Examination.* *Ps.* 119. 30.

3. The

3. Binde over.

3. The Justice is to binde some over to prosecute against a Felon at the next Assizes and Goal-delivery; so doth this spiritual Justice binde over *True Repentance* to follow the Law, and to give evidence against this *felon sin*, which he is very ready to do; for it cannot be, (if a Mans judgment be well informed upon serious examination with a careful and considerate remembrance of all his sins) but that he must needs perforce be made to sorrow for them, and upon true repentance, pursue them to the death with a deadly hatred.

True Repentance follows sin to the death.

4. The Mittimus.

4. The Justice finding the offender not bailable by Law, he maketh his *Mittimus* to send him to the Goal, there to be in durance to the next Assizes; So this spiritual Justice doth, for he knows by the Law of God, that *the reward of sin* (of what kinde or degree soever, greater or less, though but in thought) is

Rom. 6. 2. Gen. 2. 17.

is not bailable by any Man. No Man is able to answer God for the least deviation from Gods Law, for if he continue not in all things which God commandeth, he is accursed. *Ezek.* 18. 20. *Deut.* 17. *Gal.* 3.

Therefore none being sufficient to lay in bayl to answer God for the sin, nor sin in it self bailable, he maketh his *Mittimus*, and delivereth it into the *Constables* hand, to carry him to the Goal. *Ps.* 49. 7. 8.

The *Constable*, you have heard, is *Illuminated Understanding*.

The *Mittimus* given him, is the *active power of the well reformed judgment*, forcing the exercise of the understanding against sin, to finde out remedies to keep it under. *Mittimus.*

The *chief Goaler is* Master *Newman*, placed over the Prisoners, and made the *Goal-keeper* by the Sheriff, for the Prison is his, and he is to answer the King for them. *Chief Goaler, Master Newman* *Eph.* 4. 24.

The

Sheriff is true Religion. The *Sheriff* is *True Religion* wrought in Man's Soul.

Under Sheriff, Holy Resolution. The *Under Sheriff* is an *holy Resolution* to performe what the Sheriff commandeth, and what he is by his Office to do.

If any Prisoner, *Sin*, break out, the *Sheriff Religion*, must bear the blame, saying, This is your Religion, is it?

Goal is subjection. The *Goal* is *Subjection*: for saith the Apostle (as if he were the Goaler) *I keep under*; here is the Keeper; *my body*, here is the Prisoner, *and bring it in subjection*; here is the Prison. When sin is brought under subjection, that it doth no more reign, (as it doth in all natural Men, but not in the regenerate) then it is put in Prison, but not before.

3. Under-Goalers. Now the Chief Goaler, Master *New-man*, hath with him three *Under Goalers* to look well to the Prisoners, and all little enough, they be so many and so exorbitantly unruly, ready to break Prison daily, if they be not diligently seen unto. This

This Master *New-man's* three Under-Goalers are his hands, his Eyes, and his Feet, without which he can do nothing, and they are these which are named by St. *Paul* in his Epistles. *Eph* 4. 4. *Col.* 3. 10.

1. Is *Saving Knowledge*; This looks to these sorts of Prisoners: Ignorance especially, wilful error, vain opinions, jangling Sophistry, false Doctrine, Heresies, Doctrine of Devils, and such like. 1. *Knowledge, what Prisoners be looks unto.* *Col.* 3. 10.

2. Is *True Holiness*; he looketh to all the transgressours of the first Table, as to Atheisme, Paganisme. Judaisme, Turcisme, Unbelief, Desperation, Presumption, confidence in strength, riches, places, policy and multitude, so also to will-worship, Imagery, meer outward service without the inward, Papistry, and all corruptions of Gods worship; likewise to Blasphemy, rash-swearing, false-swearing, cursing, idle talk of God, contempt of his Word and works, a vicious life. 2. *Holiness what Prisoners be seeth to* *Eph.* 4. 24.

Lastly,

Lastly, to Sabbath-breaking, neglect of publick worship, prophaness, persecution of the truth, & to an infinite number of other sins against God, & true holiness.

3. Righteousness, what Prisoners he takes care of.

3. Is *Righteousness*: This looks to all the sins against the second Table, as to rebellion, disobedience, murder, malice, adultery, fornication, theft, and cozenage, to false witness-bearing, to back-bitings, to discontentment, and to all other transgressions, many and manifold, comprehended under these Commandements.

Sins be unruly.

Now because these Prisoners be unruly, if there be not a strict hand kept over them; therefore lest they should at unawares break forth, to the danger of the *Sheriff Religion*, the Goaler Master *Newman* hath Fetters, Gives, Bolts and Manacles to hold them in, & to have them at command.

Spiritual Bolts and Fetters.

And they are these; *Respect* unto the Commandements of God in all our ways; *Holy medi-*

tati-

tations, lawful *Vows*, Religious *Fasting*, fervent *Prayer*, and conscionable *Practice* of our Christian duty to God and Man. All these are strong chains and links, to keep under, and to fetter the body of sin, and all the fruits thereof, and to hold them up in subjection, to keep the whole Man in obedience unto God, when they be fastned and knockd on by the hammer of Gods Word and the effectual power thereof. *Gods Word an hammer, Jer. 23. 29*

But it is not enough thus to imprison them, and to see them bolted, and thus fettered, but also for him to see the Prison be strong; for the Prisons of the best Keepers that ever were, have been broken: Drunkenness brake out from *Noah*; rash & unadvised *speeches* from *Moses*; Idolatry from *Solomon*; Adultery from *David*; *cursing* & *false swearing* from *Peter*. *Prison to be seen to.*

Therefore the *Goaler* Master *New-man*, must look daily to the prisoners, and to see the Prison-house sure, and to do this. *Doors of the Prison to be fast locked with several keys.*

1. He

1. He must see the Doors which are his Senses to be shut, and to have a care to lock up *Taste* (that Drunkenness, and Gluttony break not out) with the *Key* of Moderation in eating and drinking. To lock up *Hearing* (that Credulity break not out) with the *Key* of Trying before we trust. To lock up *Seeing* (that Uncleanness break not out) with the *Key* of continency, and to bar this Door fast also with contentation, that covetousness break not forth.

Lewd companions.

2. In the next place he must take heed that no lewd companions lurk about the Prison-house, either by day or by night, lest they cast in Fyles, to Fyle off the bolts, or pick-locks to open the Doors, to let the Prisoners escape.

These lewd Companions are the *Devil*, the *wicked*, and our own *corrupted Reason*. Their files and picklocks are *suggestions* from Sathan, evil counsel from Men, World.

Files and picklocks.

Worldly, and fleshly Arguments of our own inventions, to make no conscience of sin, but to file off all those bolts, and to open the Doors of Senses, that sin may break loose and get out of subjection, to the Goalers overthrow and utter undoing, if diligent watch be not kept.

3. He must see to the Walls of the Prison, that they be strongly built with good Stones cemented together. These are Moral Vertues, and Evangelical Graces, by which, as by Walls, our Sins, and our natural corruptions are kept in. Though Master *Newman* lock and bar the Doors, yet if the Walls be weak, the Prisoners may get out. *Walls whereof built.*

4. And Lastly, he must look well to the Foundation of the House, that it be not undermined. The true foundation of Subjection of sin, is the power of the death of Christ, and of his Resurrection, in whom by Faith, thorow the operation of his *Foundation of subjection. Rom. 6.*

his Spirit, by the Word, we are ingrafted.

This must not be undermined by the Popish Doctrine of Free-will, and Abilities of our selves to overmaster sin.

All these things well and diligently looked unto, the Prisoners will be kept safe in the Goal under *Master Newman*, until the time of the Assizes.

And thus much for the first part of my Text, the Searching, the attaching, and Imprisoning of Sin. The other part, which is the *Trial*, followeth.

THE

THE SECOND PART.

AT the time of Aſſizes by the Kings appointment, cometh the *Judge* attended on by the *Sheriff*, the *Juſtices* of the Peace, and ſuch as neceſſarily are to be there, for the diſpatch of ſuch buſineſſes, as to come to be tried and adjudged. *Aſſizes, the time of Trial.*

The *Judge* coming in place, he hath his *Seat* or *Bench*, and being ſet, the *Commiſſion* is read.

The *Judge* is a Judge of *Oyer* and *Terminer* in the Circuit where he is appointed to ſit. The judgement here is abſolute, with-

without any Appeal from his Sentence.

Judge is Conscience.

The Judge spiritually understood, attended upon by *Religion* the Sheriff, and the *Under Sheriff* Resolution, is *Conscience.*

From this Judgment is no Appeal, for he is in Gods stead, therefore must his sentence stand and we must submit to it.

Bench is Impartiality.

The *Seat* or *Bench* on which this Judge sitteth, is *Impartiality*; for Conscience well informed, will judge in righteousness and truth, without all partiality, without respect of any Person. He regardeth not the rich and mighty, no Bribe can blind him, neither doth he pitty the Person of the poor, to give for pitty an unjust sentence; but as the truth is, so speaketh he.

Commission active power of conscience

The *Commission* is the active power of Conscience, given of God by his Word, to condemn the nocent, or to quit the innocent, except this Commission be lost.

Some-

Sometimes it is loſt, as when Conſcience is *dead*, as in all ignorant Perſons, or *ſeared* with an hot Iron, as ſome Mens have been, and are, ſuch as fall from the faith, and are paſt feeling, by reaſon of the blindneſs of mind, and hardneſs of heart; or elſe *benummed*, as in thoſe that fall into ſome grievous ſin, as did *David*, who lay therein, until *Nathan* found the Commiſſion, and acquainted him with it, when he ſaid, *Thou art the Man*.

Commiſſion loſt, is the dead, ſeared, or benummedneſs of conſcience.
1. Tim. 4. 2
Eph 4. 19
2 Sa. 12. 7

If the Commiſſion be loſt, the power of Conſcience lyeth dead, ſeared and benummed, then the Judge can do nothing till it be found; and being found, it is read openly.

The reading of this Commiſſion before the whole County, is every *Mans experimental knowledge of the Power of Conſcience*, by which is acknowledged his Authority, to ſit as Judge over every thought, word and deed of Man.

Reading the Commiſſion.

The

Circuit, in which Conscience sits and judgeth.

The *Circuit* of this Judge is his own *Soul*, he is not to sit and judge of other Mens thoughts, words, or deeds, but of the thoughts, words, and deeds of that Man, wherein he is. A Mans own Conscience is judge of himself; to judge another is out of his circuit, neither hath he any Authority from the King of Heaven to enable him so to do. Knowledge may go out to see and discern of other Mens ways, but Conscience keepeth ever at home, and sits within to judge of that Mans Courses, whose Conscience he is. Conscience only troubles a Man for his own sins, it cannot for another Mans, but as far forth as he hath made them his own, and being accessary to them by *commanding*, *alluring*, *councelling*, *commending*, *excusing*, *defending*, or *winking thereat*, when he ought by his place to have punished the same.

Accessities to sin.

Oyer and Terminer.

This Judge in this Circuit is Judge of *Oyer* and *Terminer*; He

He will hear before he doth judge, and he will truly then judge as he heareth; for as he is impartial in judging, so is he prudent and careful to know what, and whereof to give sentence, before he doth judge. This is the Judge.

Justices of Peace.

The *Justices of Peace* in the County are there, and do sit with the Judge, and are in Commission with him. Of these some are of the *Quorum*, and of better rank, some are meaner Justices, and take their place lower.

Justices of Quorum.

The Justices of Peace in the Soul of better rank, are *Science*, *Prudence*, *Providence*, *Sapience*: the inferiours are *Weak-wit*, *Common-Apprehension*, and some such like.

The Justices Clerks.

These Justices have their Clerks there ready with their Examinations and Recognizances. *Justice Science*, his Clerk is *Discourse*: *Justice Prudence*, his Clerk is *Circumspection*: *Justice Providence*, his Clerk is *Diligence*:

Justice Sapience, his Clerk is *Experience*: *Justice Weakwit*, his Clerk is *Conceit*: and *Justice Common Apprehension*, his Clerk is only *Sense*; a couple of poor Justices.

With the Judge and chief Justices are in Commission, the *Kings Sergeant*, and the *Kings Attourney*.

Kings Sergeant. The Kings Sergeant is *Divine Reason*, a Man of deep judgment in the Laws of his Soveraign, swaying much with the Judge.

Kings Attourney. The Kings Attourney is *Quick-sightedness*: both are excellent helps and Assistants to search out, and to handle a Cause before Judge *Conscience*.

For *Quick-sightedness* will soon espy an errour in Pleading, and *Divine Reason* will inforce a just conclusion, and so move the Judge to give Sentence according to equity and right. If these should be wanting, many matters would go amiss.

Clerk of Assizes. There is also the *Clerk* of the *Assizes*,

Assizes, the Keeper of the Writs, that hath all the Inditements.

This Clerk is *Memory*, which retaineth all those names of every sin, with the nature of the Offence, and what God hath in his Word written against them, and what complaints *Repentance* hath made against them. *Memory.*

Besides this Clerk, there is the *Clerk of the Arraignment*, who readeth the Inditements. *Clerk of Arraignment.*

This Clerk is the *Tongue*, making confession of our sins. *Tongue.*

Lastly, there is the *Cryer*. *Cryer.*

This is the *Manifestation of the Spirit.*

Before the Clerk of the Arraignment readeth an Inditement, it is first framed by the *Complainant*.

This *Complainant* is true *Repentance*, or godly Sorrow. *Complainant Repentance.*

The framing of the Inditement is the laying open of Sin, as it may be known and found out to be sin, according to *Framing of the Inditement.*

the true nature thereof.

Grand-Jury. Moreover, an *Inquest*, or *grand-Jury* there must be, by whose Verdict the Offender is Indited, and made a lawful Prisoner; yet is this Inditement no Conviction. What these agree upon, is delivered up in writing to the Justices. On the back of this Inditement, framed by the Complainant, they write either *Ignoramus*, or *Billa vera*.

Ignoramus, Billa vera. If the former, then the complaint is judged false, it is left in record, but the Prisoner is not indited.

If the latter, the Prisoner is indited, the Inditement read, and the Prisoner brought to the Trial at the Bar.

Pen-men of Scriptures are the Grand-Jury. This *Grand Inquest* or Jury, are the *Holy Men of God*, whose writings are the Holy Scriptures in the Old and New Testament.

By the Verdict of these, every thought, word, and deed of man, is either freed, or made a lawful Prisoner.

But

But yet this *Verdict* is no lawfull Conviction of particular Men, till they be rightly applyed.

If they write upon the Indite- *What God's Word makes no sin, is no sin.*
ment or Bill framed, *Ignoramus*; that is, if the Holy Scriptures of God declare it not to be a Sin, it is no Sin: for *Where there is no Law, there is no transgression.* *Ro.* 4. 15. Not the complaints of all under Heaven, not all the Laws of Men, Decrees of Councils, the Commandements of Popes, can make that a Sin, which they write *Ignoramus* upon.

Therefore the Bills of Indite- *False informers what they be.*
ment framed by those false informers before mentioned, *Formality*, *Worldly Wisdome*, *Lukewarmness*, *Meer civil honesty*, *Machiavillianisme*, *Statisme*, *Libertinisme*, *Scrupulosity*; and *Papistry*, against *Christian Conference*, *Godly sincerity*, *true Zeal*, *strict Conversation*, *Reformation of disorders*, and the rest, are false accusers, and have upon their complaints,

written by the *Grand Inquest*, an *Ignoramus*, and therefore by these worthy Justices, Justice *Science*, Justice *Prudence*, Justice *Providence*, and Justice *Sapience*, are not to be admitted, nor Judge *Conscience* to be troubled therewith, though all the Popes, the whole Popish Church, all Popish Councils, and all the Popishly affected Statists in the World plead for them, for that thought, word, or deed, is no sin, no breach of Gods Law, on which these write *Ignoramus*; Conscience (as it is said) is not to be troubled with such Bills of complaint.

That which is condemned by God, cannot be dispenced with by Man.

But if these write *Bills vera*, that is, if the holy Pen-men have set down any thought, word, or deed for a sin, not all the Popes Dispensations and Pardons, not all the subtil distinctions of the most learned, no Custome, nor any thing else whatsoever, can acquit it from sin, but sin it is, and so must it be taken as a lawful

ful Prisoner to be brought to the Bar, and put upon the Jury of Life and Death.

The Bill being found true, then they proceed unto the Arraignment.

The Prisoners are brought forth chained together, and set to the Bar before the Judge.

The Prisoners are *Sins* (as you have heard before) the *Old-man* with Mistriss *Heart*, her *Maids*, and *Will* her Man. *Prisoners sins.*

Their *Bringing forth* is the manifestation thereof by the Goaler Master *New-man*, Knowledge, Holiness, and Righteousness. *Bringing forth.*

They are chained; for sins are linked together, as Adultery and Murther in *David*; Pride with hatred of *Mordecai* in *Haman*: Covetousness and Treason in *Judas*; Covetousness, Hypocrisie, and Lying in *Ananias*, and *Saphira*; yea the breach of all the Commandements in the fall of *Adam* and *Evah*. They therefore are brought out *chained together*. *Chained.*

The Bar. The *Bar* is the *Apprehenſion of Gods Wrath* due for ſin.

After all this, when the Priſoner ſtandeth at the Bar, a Jury for Life and Death is impannelled, who are for the King, and are ſworn to give in a true *Verdict*, according to their *Evidence*.

Petty Jury This Jury is a choſen company of excellent Vertues, the fruits of the Spirit, delivered in by the Sheriff, Religion, to be called, and to be of his Jury in the behalf of the King's Majeſty, *Jeſus Chriſt*, to go upon the Priſoners, the *Fruits* of the *Fleſh*, which ſtand at the Bar.

Their names being given up, they are called as the *Clerk of the Arraignment*, the *Tongue*, nameth them, then the Cryer, *Manifeſtation of the Spirit*, calleth them one by one to appear, as the Clerk nameth them; and they are theſe.

Jury called by name.

Acts 15.9. 1. Call Faith. Cryer. *Vous aves* Faith, which purgeth the Heart.

2. Call

2. Call love of God. Cryer. *Vous aves* Love of God, which is the keeping of the Commandements. *Joh.* 5. 5.

3. Call fear of God. Cryer. *Vous aves* Fear of God, which is the beginning of wisdome. *Prov.* 1. 7.

4. Call Charity. Cryer. *Vous aves* Charity, which rejoyceth in the truth. 1 *Cor.* 13. 6.

5. Call Sincerity. Cryer. *Vous aves* Sincerity, which makes a true Israelite, in whom there is no guile. *Joh.* 1. 47.

6. Call Unity. Cryer. *Vous aves* Unity, which maketh Men to be of one heart, and is the bond of peace. *Acts* 1. 14. *and* 2. 1. *Eph* 4. 3.

7. Call Patience. Cryer. *Vous aves* Patience, which worketh experience, and by which Men possess their Souls. *Rom* 5. 4. *Luk* 21. 19.

8. Call Innocency. Cryer. *Vous aves* Innocency, which keepeth harmless.

9. Call Chastity. Cryer. *Vous aves* Chastity, which keepeth undefiled.

10. Call Equity. Cryer. *Vous aves* Equity, which doth right to every Man.

11. Call Verity. Cryer. *Vous aves* Verity, which ever speaketh truth.

12. Call Contentation. Cryer. *Vous aves* Contentation, which ever rests satisfied.

Then the Clerk saith, Count.

And so the Cryer saith to them, answer to your names.

Then the Clerk nameth them, and the Cryer telleth or counteth them.

Faith, one. *Love of God*, two. *Fear of God*, three. *Charity*, four. *Sincerity*, five. *Unity*, six. *Patience*, seven. *Innocency*, eight. *Chastisty*, nine. *Equity*, ten. *Verity*, eleven. *Contentation*, twelve.

Then the Cryer saith, good Men and true, stand together and hear your Charge.

Graces wherewith we should all be qualified.

With all these Graces should the Soul of Man be endued to proceed against Sin, we should be able to say, that we have them by

by the manifestation of Gods Spirit, and also to know their power and vertue, and distinctly to be able to reckon them, and so wisely to esteem them, as the good and true gifts and graces of God; which have a charge given them, which is every grace his proper gift, and all conjointly have power to discern of any sin, and to give a just Verdict thereupon.

The Charge what it is.

This Jury, thus called and impannelled, are commanded to look upon the Prisoners at the Bar, upon whom they are to go.

The Jury look on the Prisoners.

This is when we oppose Vertues to Vices in our meditation; that so by the excellency of the one, we may see the foulness of the other, and so come to the greater love of Vertue, and to the more deep hatred of Vice. This is the Jury of Vertues profitable looking upon Vices the Prisoners at the Bar.

Jury of Vertues.

The Prisoners, though they stand together, yet are they to answer one by one. So

A distinct knowledg of sin necessary.

So sins must distinctly one by one be arraigned: for we cannot proceed against sin, but upon a particular knowledge thereof.

A general, and so a confused notion of sin (which yet is that which is in most Men) will never make a Man truly to see how his estate standeth with God, and so to bring unto death.

The Prisoners, at the sight of the Jury, and naming of them, have leave to challange any of them: if they can give good reasons against this or that Man, they are put off the Jury, and other chose in their stead.

Jury challenged.

These Prisoners seeing such a Jury, presently begin to challenge them.

What vertues & vices be in opposition.

Unbelief he cryeth out against *Faith*, as his Enemy. *Hatred of God*, against the *love of God*, as his Enemy. *Presumptuous sinning*; against the *Fear of God*, as his Enemy. *Cruelty*, against *Charity*, as his Enemy. *Hypocrisie*, against *Sincerity*, as his Enemy. *Discord* against

againſt *Unity*, as his Enemy. *Anger*, *Rage*, and *murmuring*, againſt *Patience*, as their Enemy. *Murther*, *Fighting*, and *Quarrelling*, againſt *Innocency*, as their Enemy. *Wantonneſs*, *Adultery*, *Fornication*, and *Uncleanneſs*, cry out againſt *Chaſtity*, as their deadly Enemy. *Couzenage*, *Theft*, and *Unjuſt dealing*, againſt honeſt *Equity*, as their Enemy. *Lying*, *Slandering*, and *Falſe-witneſs-bearing*, againſt *Verity*, as their mortal Enemy. And Laſtly, *Greedy Deſire*, *Covetouſneſs*, and *Diſcontentment*, cry out againſt *Contentation*, as their Enemy.

All theſe together challenge the whole Jury, crying out and ſaying (Good my Lord) theſe Men are not to be of the Jury againſt us; for your Lordſhip knoweth very well, and none better, that they are all of them our deadly Enemies. Your Honour knoweth that every one of them hath petitioned to the Lord *Chief Juſtice* very often, and importu-

portunately, to bind us all to the good behaviour, and to cast us into Prison, as we have been by their means. They have made Master *New man* the Keeper, and his under Keepers to deal very hardly with us.

Vertue bindes corruption. to the good behaviour.

It is well known (my Lord) that *Chastity* procured Master *New-man* almost to famish *Incontinency* to death. Good my Lord consider of us, these are our most bloody and cruel Enemies: We appeal to your Lordship, to God, and to all good Men that know both them and us, that it is so.

The Prisoners Petition to the Judg.

Our humble suit to your Lordship therefore is, that more indifferent Persons may be chosen to go upon us, else we are all but dead Men. We do know (my Lord) that there are here many other of very good and great credit in the World, fit to be of this Jury, Men very well known to your Lordship, and to Master Sheriff, and the Worshipful Gentlemen. These are Men of worth

worth (my Lord) of far more esteem every where, than these mean Men here, picked out of purpose by Master Sheriff. These (my Lord) of the Jury are Men of small reckoning in the Country. These live scattered here and there, almost without habitation, except in poor Cottages; so as we marvel (my Lord) how they can be brought in for Freeholders, hardly any one of them is of any account with Men of great estates and of worth in the Land. Good my Lord, consider of us.

Then the Judge asketh them, what these Men be, of whom they speak, and what are their names?

Then they answer, My Lord, they are these; *Master Naturalist, Master Doubting, Master Opinion, Master Careless, Master Chiverel, Master Libertine, Master, Laodicean, Master Temporizer, Master politician, Master outside, Master Ambo-dexter,* and *Master Neutrality,* all *Indifferent Gentlemen.*

all (my Lord) very indifferent Men betwixt us and them Gentlemen, Free-holders, of great means, we beseech you (my Lord) to shew us some pitty, that they may be of the Jury.

The Judge informed by those worthy *Justices of the Quorum* concerning these Men so named by the Prisoners, and knowing the honesty and good credit of the chosen Jury; their exceptions against them are not admitted of, and so these indifferent Gentlemen are passed by.

The Clerk therefore is commanded to go forward, and then he readeth the *Inditement* of every one in order, one after another, as they be called forth by name, and set to the Bar.

The first which is called out, is the *Old man.*

1. *Old-man Arraigned.*

Then saith the Clerk, Goaler, set out *Old man* to the Bar.

Then he is brought to the Bar, and commanded to hold up his hand, and his Inditement is read.

Old-

Old man, thou art indited here by the name of *Old-man*, of the Town of *Evahs Temptation*, in the *County of Adams consent*, that upon the day of *Mans fall* in Paradise, when he was driven out, thou diddest corrupt the whole Nature of Man, Body and Soul, loading all and every of his Posterity, coming by generation, with the body of Sin, making him indispoſed to any thing that is good, framing lets to any holy duty, and polluting his best actions, but making him prone to all evil, bringing him captive to imperious Lusts, and so causing him to live in continual rebellion against God, contrary to the peace of our Soveraign Lord the King, Jesus Christ, his Crown and Dignity. *His Indictment.*

What sayest thou to it?

He pleads not guilty, and so puts himself to the Trial.

Then the Cryer calleth for Evidence against the Prisoner. *Evidence.*

Then cometh forth *David*, whose

David. whose Evidence is this, *I was sha-*
Psal.51.5. *pen in iniquity, and in sin hath my*
Job. 25.4. *Mother conceived me.* *Jobs* is this:
He cannot be clean that is born of a
Isa. 48. *Woman.* *Isaiah*, his Evidence is,
That all are Transgressors from the
St. Paul's. *Womb.* Saint *Paul's* Evidence is,
most clear; for being asked what
he could say? He answered (my
Lord) this *Old man* hath been
the death of very many. I have
woful Experience of him, *a*
Ro.5.15. *wretched man hath he made me,*
Ro. 7. 8. *He took occasion by the Command-*
11.13.21. *ment to work all concupiscence in*
15, 19, 23. *me, He deceived me, and slew me,*
wrought Death in me, so that in my
flesh dwelleth no good, but when I
would do good, evil is present with
me, so that through him the good
I would do, I cannot, and the evil I
hate, that I do; He maketh War
against the Law of my mind, and
bringeth me into captivity to the
Law of Sin. Thus (my Lord) is
in me the *Body of Death*, from
which I desire to be delivered;
and this is that I can say.

The

The evidence being thus clear the Jury presently, being all agreed, give in their *Verdict*, and being asked what they say of the Prisoner at the Bar, guilty, or not? they answer, guilty. *Verdict.*

Then he asked what he can say for himself, why sentence should not be pronounced against him?

Good my Lord, saith he, I am wrongfully accused, and am made the Man I am not, there is no such thing as *Original Corruption*. *Pelagius*, a learned Man, and all those now that are called *Anabaptists* (who well enough know all these *Evidences* brought against me) have hitherto, and yet do maintain it, that *sin cometh by imitation, and not by propagation, and in-bred pravity*. Good my Lord, I beseech you, be good unto me, and cast not away so poor an *Old man*: (Good my Lord) for I am at this day 5569 years old. *Old man's Plea.* *Pelagius and Anabaptists.*

Then said the Judge, *Old-man*, the

the Evidence is clear, those thou hast named, are condemned Hereticks; and as for thy years, in respect of which thou craveſt pity, it is pity thou hast been suffered so long, to do so great, and so general a mischief as these good Men do witness against thee.

O my Lord, I beseech you then a Psalm of Mercy.

Old man, the Law of the King allowes thee not the benefit of the Clergy, for *The reward of sin is death*; This is his Majesties Decree, unchangable, as the Law of the *Medes* and *Persians*.

Ro. 6. 33.

Object. Good my Lord, that is meant only of actual sin, and not of me.

Answ. That is not so, for Original sin is sin, and all Men know that Children die, that never sinned by imitation, nor actually after the similitude of *Adams* transgression, *And Death goeth over all, in as much as all have sinned.* If sin were not in Infants, they could

Rom. 5.

could not die; hear therefore thy sentence.

The Sentence.

Thou (*Old man*) hast by that name been indited of these Felonies, Out-rages, and Murders, and for the same arraigned; thou hast pleaded, Not guilty, and put thy self upon the *Trial*, and art found guilty; and having nothing justly to say for thy self, this is the Law: Thou shalt be carried back to the place of Execution, and there *be cast off, with all thy deeds, and all thy members daily mortified and crucified with all thy lusts*, of every one that hath truly put on Christ. *Eph* 4. 22. *Col.* 3. 5, 9.

This sentence pronounced, the Sheriff is commanded to do Execution, which *Religion* by his *Under Sheriff Resolution*, seeth throughly performed.

Executioner.

The *Executioner* is he that hath put on Christ, *Gal.* 5. 24.

Mistris Heart tryed.

This Prisoner thus proceeded against, the Goaler is commanded to set out Mistris *Heart* to the Bar, who is commanded to hold up

up her hand, and then is her Inditement read.

Her Inditement. Mistriss *Heart*, thou art here indited by the name of Mistriss *Heart of Soul*, in the County of the *Isle of Man*, that also upon the day of Mans fall in *Paradise*, thou becamest corrupted, accom-
Rom. 2.5. panying the *Old man*, and also *Will* thy man, and hast been so hardned, that thou couldest not repent, and so blinde, that thou becamest past feeling, and hast made Men to give themselves over to all lasciviousness, to work
Eph. 4.18, 19. all uncleanness, even with greediness, to be also very slow to believe all that the Prophets have spoken; and to be so en-
Luke. 24. 25. raged with choller sometimes, as to run mercilesly on Innocents to murther them, and to cause
Act. 7. 54. men most cursedly to depart from the living God. Thou hast been, and art also in confederacy with all, and every evil thought,
Mat. 9.4. & 21. 34. word, and deed, committed against God and man. Thou hast been

been a receptacle of all the abominations of every ſin whatſoever, and haſt had conference with Sathan to lye unto the Holy Ghoſt, and for greedy gain; at the Devils ſuggeſtion, haſt ſet ſome on work to play the Traytors to the ſhedding of the innocent blood of our Soveraign, contrary to the Peace of the King his Crown and Dignity. What ſayeſt thou to this Inditement? Guilty, or not guilty? *Joh.* 13. 2. *Acts* 5. 3. *Joh.* 13. 2.

She anſwers, Not guilty, and puts her ſelf to the Tryal.

Then the Cryer ſaith, If any man can give *Evidence* againſt the Priſoner at the Bar, let him come; for ſhe ſtands upon her deliverance; then come in ſuch as can ſay any thing againſt her, and firſt is *Moſes*. *Heart's Accuſers.*

Moſes, what can you ſay againſt this Priſoner? look upon her, ſee if you know her. *Moſes.*

My Lord, I know her well enough, ſhe made me, and my brother *Aaron* to ſpeak ſo unadvi- *Pſ.* 106. 32, 33.

advisedly with our lips by her passion, that we could neither of us be admitted to go into the Land of *Canaan*. This I can say of her, *That every imagination of her thought is only evil continually*, and that naught she hath been from her youth up.

Gen. 6. 5. Gen. 8. 21.

Moses having ended, then saith the Judge, Is there any more?

To whom answer is made, Yes (my Lord) there is *Jeremy* the Prophet.

Jeremy. *Jeremy* the Prophet look upon the Prisoner, can you say any thing on the behalf of his Majesty?

My Lord, this I can say, *That she is deceitful above all things, and desperately wicked*; so that no man without Gods special assistance can either find out her devices, or escape her treacheries.

Jer. 17. 9.

And this moreover I know, that she hath been sent unto and forewarned to wash her self of her wickedness, and yet for all this

this, she doth lodge still ill thoughts in her house. Yea (my Lord) she hath seduced many from God, making them to walk after her evil counsels and imaginations, to their utter destructions. And I am truly informed, that there is ever the place where the enemies of their own Souls do work their wickedness and mischiefs. *Jer.4.14. Jer. 7.24. & 9.14. & 11. 8. & 13. 10. Psal.58.2.*

Is there any more *Evidences?*

Yes, my Lord, here is *Ezekiel.*

Ezekiel, What can you say? *Ezekiel.*

My Lord, I can witness thus much; such is her lewdness, that she followed after Idols, and after Covetousness, which is Idolatry, both high Treason and Rebellion against God. Yea so very shamlesly and lawlesly she carrieth her self, that if such lewd companions come not in to her, she will go out, and follow them. *Ezek.20. 20. & 3. 33.1.*

These be witnesses enough, saith the Judge to condemn her, but is there any other?

Yes, my Lord, please you here

are more; here is St. *Matthew*.

St. *Matthew*, What can you say against the Prisoner at the Bar?

St. Matth. My Lord, I have heard it from the mouth of my *Lord Chief Justice* himself (when I did attend upon him, he having occasion publickly to speak of her) that *out of the heart do come evil* Mat. 15. 9. *thoughts, Adulteries, Fornications, Murthers, Thefts, Covetousness, Wickedness, Deceit, Lasciviousness, an evil Eye, Blasphemy, Pride, and Foolishness*, All these evils he witnesseth to come forth of her House; so that it is evident against her by his honours undoubted testimony, that she is an harbourer of a company of very bad and unsufferable guests. St. *Mark* here, next me, can witness as much.

St. Mark. Mark. 7. 21, 22, 23.

It is very true my Lord.

Here is an Harlotry indeed (saith the Judge) Jury, if you be agreed, give in your Verdict, what say you of this Prisoner?

Guilty,

Guilty, or not guilty?

We ſay, Guilty, my Lord.

Woman, what canſt thou ſay for thy ſelf, that ſentence according to Law, ſhould not be pronounced againſt thee?

Ah, good my Lord, take pitty on me, a poor weak old Woman; theſe Men ſpeak againſt me the worſt that they can becauſe I would not be ruled by them. They ſpeak of malice my Lord. If I have miſdemeaned my ſelf any way, it was by this *Old man* my Fathers miſleadings. (My Lord) by whom, I thought, that being a Woman, I ſhould be wholly guided. But hear me (good my Lord) I beſeech you, let not theſe Mens teſtimonies caſt me away; for I did dwell with as good men, and better than they are, or ever were (my Lord) as other can witneſs, to my great commendations. *Hearts Plea for her life.*

Then ſaith the Judge, who are theſe I pray you?

I dwelt (my Lord) with King *David* *Pſ.* 101.1.

1 *Chr.* 39. 29.15.17. *David*, with King *Solomon*, and was in their houſe held to be a *perfect Heart*; So was I after accounted in King *Aſa's* houſe. Yea, my Lord, with *Abraham* the Father of the Faithful, was I found *faithful*, and ſuch hath been my credit, that I was well ſpoken of even to God himſelf by good King *Hezekiah*, That all *Neh.* 9.8. *Iſai.* 38.3. this is true that I ſay, I beſeech you to ask *Iſaiah* the Prophet, as alſo *Nehemiah*, and others that have recorded the ſame.

Ignorant People praiſe their heart.

Beſides all theſe (be pleaſed to hear me, Good my Lord) ask all the Country People, and they will with one mouth ſpeak well of me. They have (ſay they) a good *Heart* towards God, and that ever ſince they were born, they never found me ſo wicked as theſe witneſſes are pleaſed to ſpeak. I hope therefore (my Lord) that you will be pleaſed to be good to me, good my Lord pitty a very old aged poor Woman, as ever you came of a Woman. Wo-

Woman, Woman, for the witnesses against thee, they are without exception, and thy own mouth doth condemn thy self, in that *first*, thou dost confess, that thou wouldest not be ruled by them when these holy men were sent unto thee, and that with special command from his Majesty to see thee reformed. *Again*, that thou dost acknowledge thy self to have been wholly led by the *Old-man*, one now most justly condemned by the Law to be crucified. *The Judges speech to her.*

As touching *David's* heart, *Solomon's* heart, *Asa* his heart, the faithful heart of *Abraham*, and the upright heart of *Hezekiah*, never an one of these was thy self, thou dost lewdly seek to deceive by equivocation, and to beguile the standers by with thy *tricks* of *Jesuitical* cousenage. True it is, that there is great commendation of an *heart*, and the same to be an honest, and good heart, an upright heart, a *Mat.* 13. *Luk.* 18. *The heart is twofold.*

faithful heart. But Woman, this
Sanctified. is the heart sanctified, and purged by faith in all those that are born anew of Water, and the Holy Ghost; but this is not that which thou art, the natural and
Corrupt. corrupt heart: Thou art that commendable heart in name only, but not in quality, therefore thy boasting is vain, thy pleading subtilty, verifying *Jeremiah's* evidence of thee, that thou art very deceitful.

As for the vulgar praising of thee, it is through their own self-love, and foolish self-conceit, and their utter ignorance of thee, that maketh them to speak so well of thee, Thou dost therefore but trifle away the time, and trouble the assembly.

As for thine age, it procureth thee no pity at all, because thou hast beguiled, undone, and bewitched so many. Thine Age should have taught the better things, but thy obstinacy in wickedness would not suffer thee.

Hear

Hear therefore thy ſentence.

Thou Miſtriſs *Heart* haſt been indited by the name of Miſtriſs *Heart*, of thoſe Felonies, Murthers, Conſpiracies and Rebellions, and for the ſame haſt been arraigned: thou haſt pleaded not guilty, haſt put thy ſelf to the Trial, and been fouud guilty, having nothing juſtly to ſay for thy ſelf. This is the Law. Thou ſhalt be carried back from whence thou cameſt, and there live condemned to perpetual impriſonment, under Maſter *New-man* the Keeper, without Bail or Mainprize. *Goaler* take her to thee, look to the Priſoner, and keep this *Heart diligently, and take heed leſt there be at any time in you an Heart of Infidelity to depart from the living God.* Mr. *Sheriff* Religion, and the *Under Sheriff* Reſolution, do ſee it performed very carefully and ſpeedily according to the ſentence given.

Sentence againſt Miſtriſs Heart.

Her puniſhment.

Pro. 4.23. Heb. 3.12.

After Miſtriſs *Hearts* arraign-

ment, and condemnation, *Wilful Will* is commanded to the Bar, and to hold up his hand, and his Inditement was read.

Will arraigned.

Wilful Will, thou art indited by the name of *Wilful Will,* of the Town of *Free,* and in the County of *Evil,* that thou partaking with *Old-man,* and lewdly living at the bent of Mistriss *Heart,* hast been a Champion for them, ready to act all their villanies, and upon every motion of theirs, or any sollicitation of those her harlotry Maids, her passions, hast from time to time gathered together all the powers thou couldest make within this *Isle of Man,* to raise rebellion, and by force and arms hast often attempted to rush in, and upon his Majesties *Garrison,* appointed for the safe keeping of the Town of *Soul,* and so of the whole *Island,* and thereby hast given occasion to the enemies to seek to invade the same, contrary to the peace of our Soveraign Lord

Lord the King, his Crown and Dignity.

What sayest thou to this Inditement, Guilty, or not guilty?

His answer was, Not guilty (my Lord) and so put himself upon his Trial by God and the Country.

Then were witnesses called out, and the first of them was the Captain of the Garrison, which was one Captain *Reason*. *Witnesses called out.*

The Captain coming before the Judge, was asked what he could say for the King, against the Prisoner at the Bar?

My Lord, saith he, by my Soveraigns appointment, I was made Captain of this Garrison in *Soul*; and his Majesty also was pleased to place this Prisoner in the same for his service, but yet under me, and at my command, and not to do what he himself listed. *Captain Reason.*

But he having conceited himself to be free, and not under controlement, and being grown

Full, he hath by the bewitching of Mistriss *Heart*, and her Maids, endeavoured to bear all the sway treading down with contempt all my lawful commands. I made many *fortifications* against his violent courses, to restrain his out-roads, lest thereby he should have made way for his Enemies breaking in upon us, to the danger of the whole Island; but all these fortifications very often he hath defaced, and by the force of strong passions, he hath born them down before him without any regard of supreme or subordinate authority whatsoever. He may well (my Lord) be called *Wilful Will*; for except he be more under subjection, neither I his Captain, nor ever an Officer in the whole band, will be obeyed, yea, assuredly (my Lord) if he be not curbed, the whole Town of *Soul* will be overthrown, and all the Island fall into the Enemies hand, to the great dishonour of his Majesty.

Reasons and arguments to convince.

jesty. And this is that which I have, for the present, to say. My Officers, if it please your Lordship to have them called, can say very much against him.

Then saith the Clerk, Cryer, call in Captain *Reason Lieutenant.*

What's his name, saith the Cryer?

He is, saith the Clerk, called *Discourse.*

Lieutenant *Discourse*, come into the Court, *Vous aves* the Lieutenant. *The Lieutenant his witness.*

Lieutenant, what can you say touching this *Wilful Will*, the Prisoner at the Bar?

My Lord, my Captain and I have had many occasions of much conference upon every serious business, into which this Prisoner hath often intruded himself, and thereby hath greatly hindred our designments. For say we what we could, he would have all things go after his pleasure, and only to satisfie the lust

of

of Mistriss *Heart*, and some of her drabs, on whom he hath attended, and by whom he hitherto hath been too much ruled, and I may say, most strangely bewitched, having no power to deny them any thing.

Our *Ancient* (my Lord) can further inform you.

How call you him, saith the Judge?

He is called (my Lord) *Profession.*

Then saith the Cryer, *Ancient Profession*, come into the Court, *Vous aves Profession.*

Ancient, What can you say for the King against the Prisoner at the Bar?

The Ancient his witness.

My Lord, when I bare my colours of a *holy conversation*, and displayed the same in *Word* and *Deed* before the company, he hath attempted, and that not seldome, to rend and tear them; and this not only within our selves, but sometime also before, and in the very sight of the Enemy

my hath sought to deface my colours, through his violent disposition, untamed nature, with the help of enraged passions, to my utter disgrace, and not to mine only, but to the whole *Band* of good qualities, gifts, and graces in the Town of *Soul.*

So heady he is, and so perversly bent to his own will, that he never regardeth for the present what may happen afterwards. Our two Sergeants can more at large discover him, if it please your Lordship to hear them: Here they stand by me.

What do you call them, saith the Judge? My Lord, saith the *Ancient*, the one is, Sergeant *Unity*, and the other is Sergeant *Order*, worthy Souldiers (my Lord) and very serviceable for good Government. Sergeant *Unity*, come in, What can you say of this Prisoner?

My Lord, when all the whole Band lovingly, as one Man, were obe- *Sergeant Unities witness.*

obedient in all things, he upon every least discontent did Mutiny and endeavoured to set us at odds one against another. He hath adheared to secret Conspiracies of inbred Corruptions; yea, and hath not been only found to favour, but also to stand for, and to grace our open enemies, even Sathans suggestions, and the pomps and vanities of this wicked World; to whom he hath been so serviceable, as if he had been a prest Souldier for them, forgetting his Faith and Allegiance to his own Soveraign. If he be not (my Lord) suppressed, he will at the length be our utter overthrow. My fellow, Sergeant *Order*, can say more

Sergeant *Order*, What is that you have to witness against the Prisoner?

Sergeant Orders witness. My Lord, whensoever he commeth out of that lewd Harlots house, Mistriss *Hearts*, and from among her young Strumpets, he is so enraged, as he behaveth him.

himself more like a savage beast than a Man: all is by him put out of order, our Captain cannot rule him, especially when he hath gotten a pestilent fellow, one *Obstinacy* to accompany him, and another cogging deceitful Companion, called *Shew of God*, to hearten him in his forward courses and bad intisements. Of himself he is ill enough, but these (my Lord) make him uncapable of good Counsel, or of the best advice that our Captain can give him.

Companions to Wilful Will.

Where are, saith the Judge, these fellows, why were they not apprehended and brought in hither with him?

My Lord, as soon as he was attached and brought under authority, they both presently fled; Our Captain *Reason* made diligent search after them, but could not find them. For my Lord, these Companions durst never appear with him, but when they knew him to be wholly bent to his

his own will, and when they *were* very sure *our* Captain had not strength enough with him to *withstand* them, otherwise they would keep close and not apparently be seen to countenance him. If order might be taken for apprehending of these, there would be some hope of better government in this Prisoner, if he hap to be released.

Upon this the Judge gave order to Master *Sheriff*, to his *Under Sheriff*, and to all the Justices of the Bench for the speedy apprehending of these two lewd and rebellious companions. Then the Cryer was commanded to call in one witness more, which was one of the Corporals of the Band, whose name was *Discipline*, who being there attending, presently appeared.

Corporal Disciplines witness.

The Corporal being at the Bar, it was demanded of him what he could say more than had been spoken?

My Lord, saith he, though very

very much hath been ſpoken, and that moſt truly againſt him, yet have I more to ſay than hitherto hath been ſpoken by any of them. It is well known, my Lord, to the whole *Corps de Guarde*, how unruly he hath been after the ſetting of the watch, ſuch conceit he hath ever had of his freedome (my Lord) that my very name hath been odious unto him. He hath gotten ſuch liberty, that he could never endure to be diſciplined, our arms he hath taken, and made them often unſerviceable.

Will is a great hinderance of ſpiritual warfare.

Our *Powder* of holy affections he hath damped, the *Match* of fervency of ſpirit he hath put out: the *ſmall ſhot* of ſpiritual Ejaculations he ſo ſtopped as in time of need they would not go off; of the *Sword of the Spirit*, the Word of God, he quite took away the edge: he brake the *Helmet* of *Salvation*, bruiſed the *Breſt-plate* of Righteouſneſs, the *Shield* of Faith he caſt away, and unlooſed

unlooſed the *Girdle* of verity. The *points* of all the *pikes* of divine threats by preſumption he ſo brake off, as they had no force to prick the *Heart*. He would (after the Watch was ſet) of himſelf without the Word go the round, and divers times meeting *the Gentlemen of the round*, holy *Meditations*, and divine *Motions*, he would ſtop their paſſages, and turn them back again. And not ſeldom hath he fallen upon the *Centinels*, quick apprehenſions, and put out their eyes, ſo as *they could* not, if the *enemies* had approached, have diſcerned them. My Lord, by his wilful unrulineſs, and by his obſtinate Maſterfulneſs, he hath often indangered the whole *Iſland of Man*, the lower part called *Corps*, and the higher called *Soul*, and in a manner delivered them into the enemies hand. For the common Souldiers, the powers and faculties of both are too often ſwayed by him,

him, to follow him in his rebellious courses. And therefore, my Lord, if he be not suppressed and brought in obedience to our worthy Captain, he will surely at the length yield this his Majesties right into the hands of Forreign powers, which daily watch to have by him some opportunity to invade us. They have (my Lord) often assailed our *Castle of Confidence*, raised upon the Mount of God's mercies, hoping only upon his help to make a breach therein, and entring to cast us out, we therefore beseech your Lordship to have justice against him.

Then saith the Judge, you ask but right, and that which in my place I am bound to yield you, without respect of persons.

Honest Men of the Jury, you have heard what all these Gentlemen have witnessed against him, if you be agreed of your Verdict, give it in; what think you of the Prisoner, guilty or not guilty? They

They answer, guilty my Lord.

Then the Judge turneth his speech to the Prisoner, *Wilful Will*, thou hast heard what all these have witnessed against thee, what canst thou now say for thy self, why the sentence of Death should not now be pronounced against thee?

Will speaks to the Judge. My Lord, I am a Gentleman free born, and ever like a Gentleman brought up in liberty. And though I was in some sort to be ordered by Captain *Reason*; yet I ever held my self his equal, and stood upon my freedom of chusing or refusing, or of suspending the action. He had no authority to enforce me further than it pleased my self. I have always been a free Man (my Lord) from servile obedience to any Man, and owe subjection to none but only to my Soveraign. I cannot deny but that Captain *Reason* hath offered daily to advise me, and I have not ever wholly rejected his counsel: If

I

I have at any time miscarried, it was through the lewd Mistriss *Hearts* deceiveableness, and the violence of these her passionate affections mis-leading me, for want of deliberation before I either chused or refused the thing objected before me.

I do here (my Lord) ingeniously confess the truth of all that which these Witnesses have spoken against me, for which I heartily crave pardon.

I also do freely acknowledge that I stood too much upon my birth and gentry, as too many at this day do, having never a good quality besides to brag or boast of. I took it for granted, that my gentry stood in idleness, pleasurable delights, Hawking, Hunting, and haunting Taverns, drinking of Healths, whiffing the Tobacco-pipe, putting on of new, and variety of fashions, in Hat and in Hair, in Cloaths and in Shoo-tyes, in Boots and in Spurs, in Boasting and

Abuse of birth and Gentry.

and Bragging, in Cracking of Oaths, in big looks, great words, and in some out-bearing gestures the forms of Gentry: which I verily suppose should sufficiently of it self have born me out, in all my extravagant courses, in my licentious liberty, and lascivious wantonness in Mistris *Hearts* house, through which I was brought into all these rebellious disorders, for which I justly deserved my Soveraigns indignation, of whom I humbly crave mercy and forgiveness, Good (my Lord) take pitty upon me.

Judges speech to Will.

Wilful Will, I am sorry that thy deserts are no better, being so well born, and that thou hast so abused thy Gentry to thy shame and confusion, through thy vain mistake, and foul abuse of the conceit of *Gentry*, which *consists of nobleness of spirit, honourable endowments of mind, praise-worthy qualities, and serviceable imployments for the King and*

True Gentry what?

and Country; and not in ſuch baſe conditions as thou haſt named, unfitting altogether true Gentry, being indeed the fruits either of degenerating ſpirits from the worth of their Anceſtors, or the property of new upſtarts, never having had the right breeding of true Gentry, nor the underſtanding of the true qualities of a Gentleman indeed.

But ſeeing thou art humble and penitent, and mayeſt do his Majeſty good ſervice hereafter, thy deſerved ſentence ſhall be deferred off, till his Majeſties pleaſure be further known concerning thee: yet in the mean ſpace, thou art to be bound to thy good behaviour, and be carried back again, to remain under the cuſtody of Maſter *Newman*. Goaler, take him to thee, and ſee him forth-coming whenſoever he ſhall be called for.

Then ſaid he, I humbly thank your Lordſhip, and ſo bowing himſelf to the Bench, he is carried

ried away from the Bar, to the place from whence he came, to remain Prisoner until he should be released.

After he was removed, the Goaler was commanded to set Mistriss *Hearts* Maids to the Bar. But upon deliberation they were sent to Ward again unto another time. The reason was, for that two great *Traytors* and *Rebels*, chief amongst the damned crue, were presently to be arraigned, which would take up the allotted time before the Court should break up, and the Bench arise.

Two Capital sins.

These two were *Covetousness* and *Idolatry*, Capital Thieves, pestilently mischievous against God, his Worship and Service, against the Church, and against the Common-weal.

Col 3.5.

Covetousness tryed.

Covetousness was joyned with Idolatry, because he is also called Idolatry. Now all other Prisoners removed, and the *Judge* with the *Bench* ready for these, the

the *Clerk* willeth the *Cryer* to command the *Gealer* to set *Covetousness* to the Bar, which the *Gealer* doth forth-with.

Then saith he unto him, *Covetousness*, hold up thy hand, and hear thy Inditement.

His Inditement.

Covetousness, thou art here indicted by the name of *Covetousness*, in the Town of *Want*, in the County of *Never-full*, that from the day of thy first being thou hast been the root of all evil, having made some to play the Thieves, others to commit Treason against our Soveraign Lord the King, others to Murther Innocents for their inheritance. Thou art also here indited for Bribery, extortion, oppression, usury, injustice, cozenage, unmercifulness, and a multitude of outragious Villanies: besides thy hindring Men in holy duties and means of Salvation, forcing them head-long to their destruction, contrary to the peace of our Soveraign Lord the King, his

1 *Tim.* 6. 10.

Mich. 2. 2.

Crown and Dignity.

What sayest thou to this Inditment, guilty or not guilty?

He answereth, Not guilty (my Lord) and so he puts himself upon the Trial.

The first evidence against him is repentance.

After this the parties that can give Evidence are called in, and first *Repentance* is commanded to produce his Witnesses.

Repentance, what can you say?

My Lord, since the Prisoner was commited to Prison, and put into *Ward*, some of my Witnesses are dead, as *Achan*, *Ahab*, and *Judas*.

Then saith the Judge, look the Records *Clerk*, and read them.

What evil Covetousness hath done, Josh. 7.

My Lord, I read here that *Achan* confessed, that by *Covetousness* he was moved to look upon a wedge of Gold, and so coveting it, stole it, and with it a Babylonish garment, to the death and destruction of him and all his, also I here find, how through *Covetonsness* *Ahab* longed for poor

poor *Naboth's* Vineyard, and so eagerly, as he fell sick for it, because he could not have his will. But *Jezebel* procured by his leave and liking the death of *Naboth* and his Sons, and so got possession of the Vineyard. Moreover, I find here, that *Judas* confessed *how* he betrayed the innocent blood of our *Saviour* through *Cruetousnes*, and desire of money. This is all the Confession, my Lord, in the *Records*. 1 *Kin.* 21.

Then the Judge willeth the *Constable* and his Assistants which were at the apprehending of him to be called, who made their appearance.

Constable, what can you say, and those that were with you, against this Prisoner at the Bar?

My Lord, when we went to make search for him, he hid himself so close, as we had much a doe at first to find him in Mistriss *Hearts* house; who had almost perswaded us that he had not been there, until I learned it *It troubles and darkens the understanding.*

David's care to prevent covetousness. *Psal.* 119. 36.

from *David* the Man of God, whom I had found petitioning the *Lord Chief Justice* for a Warrant of the good behaviour against the *Covetousness* of the Heart. Then thought I *certainly* he is here in this house: for if *David* feared to have him in his heart, that gave so many millions of Gold and Silver, 3300 Cartload of *Treasure* for the building of the Temple, can I think him not to be here? I sought therefore diligently, my Lord, and found him, but before I could attach him, he was got into a dark corner, and attempted to blow out my Candle-light, and to have escaped me. But I and my Company took such diligent heed to him, as he could not get from us: yet before we could bind him, and bring him away, he endeavoured to mischief as many as came neer him, and would by no means obey my Warrant, as the rest here, my Lord can tell, if you

Without diligent search, it is hard to finde out our Covetousness.

you pleaſe to hear them. Then began every one of them to ſpeak.

Care complained, that he had almoſt choaked him with the World and worldly buſineſſes, ſo as he had no leaſure to mind Heavenly things. *Cares complaint.*

Clearing accuſed him that he had ſo undermined his underſtanding at unawares; as almoſt he had broken the neck of his good name and reputation, of his Profeſſion and Religion. *Clearing accuſeth him.*

Indignation complained, that he had well nigh loſt his life by him: for whereas before he could not behold Sin, but with an holy anger; now profit of Sin, through this curſed Covetouſneſs, made him look cheerfully upon it, and heartily welcome it for profits ſake. *Indignation complaineth.*

Fear complaineth, that he did bewitch him: for ſaid he, whereas before I was tender-hearted, and trembled at Gods Word, deſire of gain made me loath to looſe *Fear ſpeaketh againſt him.*

my commodity, though I got it with Sin.

Vehement desire hurt by him.

Vehement desire did greatly complain of his violent setting upon him, to make him eager after Earthly things, so as he could hardly take any rest.

Zeal blunted.

Zeal complained, that he struck himself hard upon the head, as the blow made him in hope of gain, almost without sence of Gods glory, which before he preferred above all things in the World.

Revenge made weak.

Lastly, *Revenge* complained that the Prisoner had attempted to murder him, and so wounded him, as whereas before he could master Sin, now he was grown so weak, as any gainful sin was able to master him, and to bring him under command.

When these had spoken what they could, the rest were brought to give evidence, and these also were Men of very good account, and of great worth in their Country; *Master Church, Master*

ster Common weal, *Master Houshold* *Master Neighbour-hood*, and *Master Good-work*, who having answered to their names, they give in evidence one by one. *Other witnesses produced.*

Master Church, what can you say against the Prisoner at the Bar?

My Lord, I am not able to reckon the particular mischiefs he hath done against me. There falleth never a Benefice of any reasonable value, but he sets many to run and ride after it, and to offer largely for it, and maketh some *Patrons* Thieves, and to admit many an *Ignoramus* into the charge and cure of Souls; and many a Minister to be a perjured Simonist before God. He maketh not a few to heap up means, not only for maintenance, but also to make themselves great; and many which come in freely to neglect the care of their Flocks, and to seek after their Fleeces, to care to be rich, and to follow so af- *Master Church his witness.*

ter the World, as that either they give over to preach, or do make them preach at home very idlely, seldome, and unprofitably, though abroad either for their hire, or applaudity, more diligently and commendably.

People hindred by Covetousness in the Church.

When People come to Church (my Lord) he marrieth their devotion, and haleth their Souls out of the Church, to make them to be walking their grounds, talking with their friends, plotting businesses, and to be going some journey, to be at some Market or Fair, to be counting their debts, following their debtors, reckoning up their loan upon Usury, their profits and gain, here and there, not without fear of losses. And all these things (my Lord) with many other worldly thoughts, whilest their bodies are in Church.

Mat. 13. People hindred coming out of the Church.

When People come from the Church, he choaketh the seed of Gods Word, that it thriveth very few, and of these few, it is more

more in talk than in practice. He keepeth (my Lord) many from the Church, causing them to set the Lords Day apart, not for his service, but for their worldly affaires, because they will not take another time for hindering their profit in the Week dayes.

Much more (my Lord) I have to say, but I am loath to be too tedious.

You Master *Church* have spoken sufficiently and enough to condemn him.

Call Master *Common-weal.*

Master *Common-weal*, what can you say on the Kings behalf against the Prisoner at the Bar?

Master Common weal his accusations.

My Lord, this Man hath entred so far into all businesses, as he hath almost utterly undone me. He propoundeth Offices to sale, and so maketh the buyers to sell their Duties for profit to make up their monies. He hath monopolized commodities into his hands, inhanced the prizes

of things, to the great grievance of the Kings Subjects. He (as your Lordship well knoweth) hath miserably corrupted the course of Justice, by Bribery, by making many Lawyers plead more for Fees, than honestly, for the equity of the cause, by delaying the cause, by removing it from one Court to another till Men be undone. He hath, to get his desire, suborned false witnesses, counterfeited Evidences, and forged wills, Good my Lord, let some order be taken with him, else he will utterly bring me to ruine and all mine for ever.

Call *Master Houshold.*

Master Houshold, what can you say concerning the Prisoner?

Master Houshold his witness.

My Lord, this wicked *Covetousness* keeps holy excercises out of private houses; he will not let Parents have any time to instruct their Children, he maketh Masters use their Servants more like Beasts then Men, they are so

so wholly imployed in worldly businesses; as for their Souls there is no care taken, but they are left to live as soul-less Men. He causeth niggardly House-keeping, and other labouring of Servants. He breedeth much contention, chiding, and too much use of ill language by Mistresses and Dames, yea between men and their wives in their Family, to the great grief, and ill examples of their Children and Servants.

Cruelty of Covetousness.

Yea (my Lord) he hath made Children to be cruel to their Parents, brethren and sisters to hate one another, neer of kindred and blood to go to Law one with another, for and about dividing goods, lands, and inheritances; yea, I can witness this that he hath made them murder one another: Children their Parents, Husbands their Wives, and one brother another. It would be too long to particularize, how great evils and how many

many wayes he hath injured me and all mine. But because other witnesses stand here by me, I will trouble your Lordship with no more complaints at this time.

Call Master *Neighbour-hood.*

Friend, What is it that you can say touching this Prisoner?

Master Neighbour-hood his witness.

My Lord, this unhappy man hath altogether disunited mens affections, so as in our Town there is very little love; hardly will one do another a good turn freely, but either it must be one for another, like for like, or in certain future hope for gain. This wretch hath almost banisht all friendly society; every man is so now for himself, as he neglecteth his neighbour almost wholly. He maketh them trespass one another, to rob cunningly one another in buying and selling, and to fall out with bitter rayling, and unneighbourly languages for a penny loss, and causeth many suits and brabbles. We are (my Lord) indeed miserably

ſerably diſquieted, and almoſt utterly undone by him. For (my Lord) we were a company of very good Neighbours till he became *Landlord*: Here dwelt *Amity, Kindneſs, Gentleneſs, Love, Peace, Charity, Patience, Goodneſs, Ready good will, Forgetfulneſs of wrongs, Sociableneſs, Good turns,* and *Joy*; but moſt unjuſtly by his cruelty, and wrong dealing he hath diſplaced them, and brought (my Lord) a company of infernal ſpirits, for ſo I think I may without offence call them, which are theſe: *Hatred, Malice, Envy, Wrath, Anger, Churliſhneſs, Diſcord, Niggardlineſs, Sturdineſs, Strife, Debate, Variance, Emulation, Sedition, Wrangling, Fraud, Deceit, Malignity, Deſpight, Unnaturalneſs, Implacableneſs, Unthankfulneſs, Fierceneſs, Highmindedneſs, Self-love, Make-bate,* and *Unmercifulneſs*. The beſt that he brings in (my Lord) are *Coctleſs Complements Fair Speech, How do you do, Good-morrow, Good-even,*

Good-Neighbours and peaceable.

Gal. 5.

Ill neighbours, and very unquiet.

Rom. 2.

1 Tim. 3.

The beſt kindneſſes of the Covetous.

even, Glad to see you well Word-welcome, Will you drink, Farewel, Yours to command, and such like; also one *Little good,* with another called *Soon lost,* and amongst these *No-harm,* is greatly commended, but never a *Good man* amongst them, much lesany *Too good* to be fouud in the Parish, except more in name than in deed. And this is that which I have to say my Lord, at this time.

No-harm, the best man among the Covetous.

Call out Master *Good-work.*

Master *Good-work,* What can you say touching the Prisoner?

Mr. Good-work his accusation.

My Lord, there hath been so much spoken that I need say nothing; yet none have more just cause to complain than I have; for he hath endeavoured to his utmost to root me out, and all my posterity, *Bounty, Liberality,* and *Hospitality.*

Covetousness an enemy to good works.

My Lord, we by reason of him, daily stand in fear of our lives; all the Country cryeth out of him in their love to us, who well know how often he hath attempted to murther us. He

He hath put out of joynt both the arms of my Son *Bounty*, and almoſt broken the back of my Son *Liberality*, that he hardly at any time goeth upright, and all know this, that he hath violently ſet upon my Son *Hoſpitality*, and forced him out of doors, and in his ſtead hath let in *Pride of apparel*, *Sumptuous building*, *Affectation of vain Titles*, whom he hath made to ſhut the doors, perſwading them that to maintain their ſtate, they muſt increaſe their revenues, by new purchaſes, by racking of rents, by inhancing their fines, and incomes, all little enough to uphold their outward ſtate, and vain pomp abroad. And this (my Lord) is that which for the preſent I have to ſay.

Then it was asked if all were come in, that ſhould give Evidence?

Anſwer was made; My Lord) here is only one man more, poor *Poverty*, brought hither by authority

thority to give Evidence, may it please you hear him.

Call in *Poverty.*

Poverty. What canst thou say against this Prisoner at the Bar?

Poverty his grievous complaint against Covetousness.

Good my Lord, I have reason to curse the day that ever I knew him, and he only it is that hath brought me to this poor estate.

The Covetous are unmerciful in seeking their own gain.

I was a man of some credit, my neighbours well know, till I had to do with him, who would lend me nothing but upon Usury, and that upon great bonds and morgage of Lands; and so greedy a Wolf was he upon his prey, that if I missed but one day of payment, he would take the benefit of the Morgage, or forfeiture; or if he forbore longer, I payed him by presents and gifts so much with the use, as made me to groan under the burthen, feeling my selse in an irrecoverable Consumption. Sometimes too to keep day with him, I was inforced either to buy for time, or else to sell something out

out of hand to make ready monies; either of which was as bad, or worſe than the biting of Uſury, for when *William Greedy*, a brother of his, or alſo *Gain* his Couſin perceived my need, Oh how did he in ſelling for time extort from me, and in buying for ready money preſs me! So that to eſcape a whirl-pool, I fell into devouring gulfs, and thus he undid me.

And being not therewith content (wo unto him) when I became Tenant (my Lord) who was before a good *Free holder*, he put into our *Landlords* heart to depopulate our whole Pariſh of *Wealth*, (for ſo it was called) and there inſtead of many honeſt inhabitants and good houſekeepers, he ſet a Shepherd and his Cur to feed his Flocks. This alſo is he (my Lord) that maketh men of fair lands (which might live well on their own revenues and demeans) to take Farms into their hands, and to drive

It depopulateth Pariſhes.

drive out such as had been merciful relievers of their poor neighbours. In our poor estate we have sought to him for relief, but instead of comfort, he hath railed on us, threatned to whip us, and to send us to the *House of correction*. Nothing will he do for us, but what by Law he is inforced unto, though he keep his Church, and can sometime also talk of Religion. He beggers all of us (my Lord) on work he will not set us, and yet will not suffer us to seek abroad for relief. He never seeth us, but his heart riseth against us. He rather will adventure his own damnation, than part with one penny, except it be to go gay, to buy and purchase for him and his. Yea (my Lord) that all may know his mercilesse cruelty. When we have wanted relief, and begged of him, he hath counselled us to shift for our selves, and steal out of the stacks of Corn in gleaning time for bread, to break, hedges

Covetous will give nothing but by Law.

Covetousnes provoketh to Theft.

hedges, to steal wood or coal in the night to make us fires, to pluck sheep, or sheer off their wool for cloathing, to rob Orchards for fruit, to steal Geese, Hens, Ducks, Pigs, and Sheep, for flesh meat, to cozen men that set us on work, and to make us poor people hateful to God and man. For he careth not (my Lord) so as he may not be charged any way what we do, or what becometh of us.

And yet to make up the height of unmercifulness, he will be the first, if wee of meer extream need do amiss, that will cry out against us and pursue us to death. This hath ever been his course hitherto (my Lord consider rightly of us, and pity our case, I beseech you good my Lord.

Poverty, thy case indeed is to be pitied: *Jury* you have heard the *Evidence* of all, what say you of the Prisoner at the bar, Is he guilty, or not guilty?

Jury, Guilty my Lord.

Cove-

Cvetousnes, Thou hast heard what all these witnesses have laid to thy charge, and spoken against thee, what canst thou say for thy self, why sentence upon these honest mens Verdict should not be pronounced against thee?

Covetousnes's plea against Poverty.

My Lord, I stand for my life, let it please you with patience to hear me: And first touching this impatient, ingrateful out-crying fellow *Poverty*; it was not I my Lord, when he was wealthy, but his then daily and only Companions, *Sloth*, *Carelesnes*, *Prodigality*, *Good fellowship*, *Go gay*, *Good chear*, *Wantonnes*, *Improvidence*, *Little work*, and *Many mouths*, which (my Lord) cast him into a Consumption, and like Canker-worms consumed him quickly. I confess he came to me often to borrow, but when I saw his vain courses of expence, I was very loth to lend him, but that he so earnestly entreated me, even with tears in his eyes, oftentimes protesting, that I should greatly

What makes men poor.

Excuses of the covetous in lending.

greatly pleasure him, yea and save him, and his estate from ruine, if I would do him that kindness to lend him in his need.

Thus (my Lord) was I moved and drawn on to lend him according to the Statute, only I took good security, because I perceived him to be wastful. Advantage I never took, but only when I saw that he was an idle fellow and careless, and would never keep day, then I would only threaten him to terrifie him, (my Lord) and if he then brought any kindness to my wife, it is more than I know of, and more then I desire of him.

Sometimes he would offer to sell me the land morgaged to me, when he could not pay, and told me that of necessity he must sell it, and if I would not, another should buy it. Then I thought my self as worthy to have it as any other in all reason. *In buying.*

For

In not giving.

For my threatning of him and his company, when they went a begging: True it is because I saw, that as they had consumed themselves, they thought to rely on me, and so in like sort have eaten me up too; for idlely had they lived, and work they neither could nor would. And whereas they accuse me that I compelled them to steal, herein they very much wrong me (my Lord) for it was their *Love to live idlely*, and their *Pinching necessity*, which led and inforced them to fall to shifting and stealing, and not I my Lord.

In depopulating Towns.

Touching their *Landlords* depopulating of the *Town of Wealth*, they their own selves were the very cause thereof, for that worthy Knight and my Kinsman, Sir *Worldly wise*, when he saw how some by suits of Law, others by drunkenness and riot, others by pride and idleness did waste their estates, so as they were neither able to till their land,

land, nor to stock their grounds, he bought their estates, one after another, and so left them to buy or hire for themselves elsewhere. And when thus they had removed themselves, he sought the welfare of the *Common-weal*, which was to hold up cloathing (my Lord) the chiefest means here to set the poor on work which cannot be without Wool, and Wool cannot be had without Flocks of Sheep. *Pretence of publick good.*

If this worthy Knight, and good Common-wealths-man took any advice of me, it was for publick good. Good my Lord, consider that *Poverty* is impatient, ever complaining, and very unthankful to his best friends, if they do not always supply his wants.

You know this (my Lord) to be true, and all the Worshipful Justices of the Bench.

Touching *Master Church* his accusation; unworthily doth he lay the faults on me for when any *His answer to Master Church.*

any do ride post so for Benefices when they be fallen, they are set on (my Lord) by *Perking Pride*, sometime by *Neighbour need*, and all of them by Master *Haste*, to get the living, and by Master *Fear* to come short of it. It was never I that made them offer such sums of monies to Patrons (for it is my manner to advise my friends to be ever sparing of their purses) but it was their over forward friend, Master *Hope to prevaile*, that counselled them to make such proffers.

What makes ministers to run so for livings.

I am not (my Lord) the cause of any Ministers negligence in his *Function*, but a couple of base loytering fellows dwelling with such Ministers, commonly called (my Lord) the Parsons men, *Ease* and *Idle*, by whom such Ministers are too much led.

What makes ministers so negligent.

If the people profit not under those that be painful Ministers (my Lord) the fault is not through me, but the fault is in in-bred *Ignorance*, *Dulness*, *Old-*

man,

man, *Mistriss Heart*, *and Wilful Will* her man, and *Maids* hating to be reformed, *Dislike of Teachers* either for the Person or Doctrine. *Want of love of the Truth*, *Contentedness to live and die in Ignorance*, and the very *Devil himself* (my Lord) their utter enemy. These ought to bear the blame (my Lord) and not I.

Who hinders people from profiting under the word.

Psal 50. 1 King 2. Josh. 6. Mat. 13.

For Master *Common-weal* (my Lord) I marvel that he should thus abuse me, and wrong me, for (my Lord) he knows well, that I have many ways inriched such as belong unto him; his cunning *Merchants* in trading, and his crafty *Lawyers* in pleading. I have holpen many a mean man to a great estate, and many a base birth to be counted of the *Gentry*. Forward have I been to help all sorts of every estate, of every profession, and of every trade and course of life, and must I now be questioned for my life?

Answer to Common weal.

Concerning Master *Houshold*,

Answer to Houshold.

he hath no reason of all others to blame me; for I taught him how to be wary in his house-keeping, how to manage his estate for his best thrift, how to advantage himself in buying and selling Corn and Cattel, how to let and set, and hire grounds to graze and fat Cattel, and (my Lord) I ever sought his profit in all my courses. He hath no cause thus to accuse me to your Lordship. He had never gotten up to have maintained so great a Family, but by me. I raised his Father from a base Cottage to be a Free-holder, and so himself to be Master of a great Family and houshold. If any such evils have happened under him, as he complaineth of, let him accuse *Unnaturalness*, *Impatience*, *Unruly Passions*, and such like make-bates, and withall the *Suggestions of Satan*, which do set men on such mischiefs, and not me (my Lord.)

What makes debate in a Family.

Answer to Neighbourhood.

For Master *Neighbourhood*, he may

may of all other be ashamed to accuse me so, because he hath lived much better, and nothing worse by me (my Lord,) for I caused to be removed from him and his Neighbours, in their often and idle meetings (which they pleased to call *Good-fellowship*) a Company of very Unthrifts, *Waste*, *Ryot*, *Prodigality*, *Drunkenness*, *Gluttony*, *Idleness*, *Carelessness*, *Needless-Expence*, and a rout of very Rascals, with reverence be it spoken (my Lord) I taught him, and all such as he is, a better way to live, and a more thriving course, to look diligently to their estates, and to take good courses, to save, to get, and to increase their means. As first having abandoned such lewd company before named, in the next place I advised them to put away their bad men-servants, *Slack* and *Slothful*, *Careless* and *Wasteful*, *Gor-belly* and *Tos-pot*, *Weak* and *Way-ward*, *Love-bed* and *Drowsie*, *Lightfinger*

Bad Society.

Bad men-servants.

aud *Lurching*, *Gamester* and *Goe gay*, *Slip-string* and *Wanderer*, *Scape-thrift*, and *Spendall*, and such like unprofitable Hindes. And withal to rid themselves in like manner, of all their bad Maid-servants, such as these. *Pranker* and *Prattle*, *Wanton* and *Love-sick*, *Sleepy* and *Slugge*, *Sweet-lip* and *Dainty*, *Gadding* and *Forgetful*, *Green-sickness* and *Tender*, *Drivel* and *Slut*, also and above all the *Chare women*, and her daughters *Pocketing* and *Filch*, with all their fellows.

Bad maid servants.

And instead of these (my Lord) I commended unto them a Company of Men-servants worth entertainment, all one mans children, the sons of mine honest Neighbour *Good husbandry*; as *Care*, and *fore-cast*, *Make-haste*, and *Wary*, *Thrifty*, and *Pinch*, *Advantage* and *Hold-fast*, *Cunning*, and *Catch*, *Watchful* and *Toylsome*, *Homely-fare*, and *Mean-clad*, *Clouted shooe* and *Patch*, *Up-betimes* and *Labour*, *Last-up* and

Thrifty man-servants.

Trusty

Trusty, *Getting*, and *lock-fast*, *Spend little*, and *Get much*, *Take time*, and *Lose nought*, *Debtless*, and *Gain*, with such other profitable servants.

And because I knew that Maid-servants answerable to them were as necessary I advised the best I could to provide such also, the daughters of *Good housewifery*, as *Eager* and *Spare*, *Quick* and *Nimble*, *Trusty* and *Timely up*, *Healthful* and *Chaste*, *Ever doing*, and *Silent*, *Witty* and *Pliant*, with other of the like nature, helpful to uphold a mans estate. By which good counsel of mine (my Lood) *Neighbour-hood* liveth now richly, and not beggarly, *Need* knocks not daily at his door, either to beg or borrow, as he was wont to do. *Profitable maids.*

Concerning the last man Master *Good-work*, he hath least cause of all other to complain; for that same which he pleaseth to call in me *Oppression*, *Usury*, *Extortion*, and what not, have built *Answer to Good-work.*

many a fair *Almes-house*, many a *goodly Hospital* in the Land (my Lord) and have also given by *Will*, many a large Legacy to the poor, and much to publick uses.

Covetonsness a Roman Catholick.

My Lord, when I was a *Roman Catholick* in our Fore-fathers days, none was then in more grace and favour with all the *Clergy* than my self. By me the holy Father the Pope greatly increased his Treasury, by my Counsels the *Prelates* gat up to such an infinite wealth, and to such glorious Dignities; by me (they making Religion a cloak for me to put on) they got such stately Houses for their dwellings, and for the variety of their orders, built in the best places of every Nation, and such yearly Revenues as did exceed for their certain maintenance.

Good my Lord, let it please your Lordship to think better of me, than these men procured for

for witnesses have been suggested, for falsely have they spoken against me. Good my Lord, good my Lord, do me right I beseech you.

Stand up, stand up Fellow, I have heard with patience these thy verbal Apologies; thy subtil shifts to acquit thy self, thy fair shews to win thee credit, if it were possible thereby to procure thine own release; But know, that yet for all that thou hast said the Inditement against thee standeth firm, and the Evidence against thee is good, which here my brethren the Kings Sergeant, and the Kings Attourney, and these worthy Gentlemen, Justices of this County, likewise affirm. *Judges speech.*

It is very true which your Lordship saith.

Good (my Lord, before you pronounce sentence against me, as you be a righteous Judge, hear me, but this once more.

What hast thou to say yet for thy self?

Covetousness would find an error in the indictement.

My Lord, I am indited by a wrong name, my name (my Lord) is *Thrift*, and not *Covetousness*, as all this while my Adversaries have born your Lordship in hand.

Then the Judge asked Justice *Sapience* where his examination was? The Justices Clerk called *Experience*, brought it forth and read it; in which his name was found to be *Covetousness*, and that by the witnesses of his neighbours, to whom he was very well known.

Fellow, saith the Judge, why dost thou deny thy name?

The Covetous will be only held thrifty.

My Lord, I do not deny it, for my name is *Thrift*, but when I got up some wealth, the envy of my neighbours gave me this other nick-name; and so common it grew, by their so often calling me, as I lost my other name among them. But there are divers of my honest neighbours which love me, and are glad of my welfare, they have told

told me, that my name formerly was *Thrift*, and they do aſſure me that I am untruly called *Covetouſneſs*.

Then ſaith the Judge, who be theſe, and what are their names?

My Lord, one is *Maſter Fair-ſpeech*, a loving kind man; and another is *Maſter Soothing* his kinſman, both of them my familiar friends, whom I have often invited and welcomed to my houſe. Alſo many other of my good neighbours do affirm as much to me, as my Neighbour *Needy*, *Retainer*, *Dependant*, *Workman*, *Hireling*, *Tenant*, *fear-man*, *Faint-heart*, *Loath to offend*, *Claw-back*, and *Fawning*; for though ſome of theſe be but poor men, yet I have ever known them all to be ſo honeſt, that they have hated to flatter me. There are beſides theſe (my Lord) other very ſubſtantial Gentlemen, as *Maſter Lucre*, *Maſter Bribery*, *Maſter Oppreſſion*, *Maſter Hard-dealing*, *Maſter Scrape-good*, *Maſter*

Who they be that call Covetouſneſs only Thrift.

Niggard, *Master Pinch-poor*, *Master Extortion*, *Master Base-mind*, *Master Chub-rich*, *Master Usury*, *Master Hard-heart*, *Master Love-good*, *Master Suck-in-gain*, and *Master Gripe-hard*: All these (my Lord) and other moe of my good friends, have much marvelled, that I would suffer my self to be so falsely called *Covetousness* by these my Accusers, my ever hateful and malicious enemies, such as is *Master Pity*, *Master Relief*, *Master Liberality*, *Master Bounty*, *Master Hospitality*, with certain lewd companions, such as *Careless*, and *Wasteful*, *Pride*, and *Prodigality*, *Idle*, and *Belly-chear*, with the like haters of my thriving, and provident courses; For I have heard some Preachers say, that he which provideth not for his Family, is worse than an Infidel, and I would be loath to be held such an one that am a Christian man. And (my Lord) if it please you to hear me, and also to believe me I have ever hated

Enemies to Covetousness.

What the Covetous may do.

hated Covetousness, for I keep my Church, I say daily my prayers, and now and then, as I may attend it, I hear Preachers, yea such as be held of the nicer cut, ever railing against the Covetous. I have been Patron of many a good Benefice, and have ever given them freely; and if it happened that I reserved out of them any Tythes, it was then upon my Chaplains thankfulness, and only upon an honest composition. I have given almes now and then, I have not been altogether so straight handed to the poor, when I sold or let any thing, as often as I did, the price set upon the same ever was so reasonable (as my *Stewards* and *Bayliffs* told me, for I trusted them) that if one would not give the money, another would. If in house-keeping I have been any whit sparing, it was only wariness, to avoid Ryot, Excess, Drunkenness, and Gluttony, which every honest man hateth

Covetousness hath fair pretences.

If

If the poor (so many as came) were not all relieved, it was for that I saw beggars to increase thereby, and so I may do more harm than good by my almes; for while some came from far, for an almes, or a penny, they might have earned at home in that time perhaps two pence, yea a groat sometimes, making their going and coming a whole days labour. I gathered (my Lord) what I have gotten, by Gods blessing, and great pains taking, for present, and for future maintenance of my self, my wife, and children after me, and I meant withal, when I dyed, to have given something to the Church, something to the poor, and a reward to a Preacher, to preach my Funeral Sermon, and somewhat more, perhaps, to other good uses.

The Covetous will justifie themselves.

Good my Lord, I beseech you consider of me, I have ever had a good mind to wrong no man, but only have striven carefully and

and honestly to thrive in this hard world; and if all my courses be never so strictly observed, they will only prove me to be *Thrift* (which is my right name) and not *Covetousness*: It hath been my ill hap, though I have done good deeds, to be very wrongfully abused, either by such as have envyed my good prosperity: or by some railing Tenants, or by some bordering neighbours that cannot buy of me, how, when, and what they list, at their own prizes; or by some unthankful persons not satisfied according to their humours, though rewarded above their deserts. Good my Lord, be good unto me, and be not carried away with the words of my malicious envious Accusers.

Fellow (saith the Judge) but that I only sit to judge, and not to be thy accuser, I could tell thee; *first*, that those thou hast before named, to prove thee to be

be *Thrift*, and not *Covetousness*, are either flatterers, or fearful to displease thee, or wretched men, companions in evil like to thy self; And therefore their witness is nothing worth: *Next*, that all thou hast alledged concerning thy Religion, thy almes-deeds, thy house-keeping, and the rest, do not clear thee of *Covetousness*; for the Scribes and Pharisees would pay Tythes, fast weekly, make many and long Prayers, yea they heard *John Baptist*, a severe Reprover of Sin, and Christ Jesus too, who sharply reprehended them: They would give almes, adorn Sepulchres, and do many things which thou dost come far short of, and yet were they very covetous. The young man that came to Christ, and stood upon his well-doing towards all men, and that from his youth up; yet was he a Mamonist, and trusted in his riches. There were certain Jews as one Prophet telleth us, who would hear

One may be covetous, and yet do many commendable things.

Mat. 6.
Mat. 23.

Luk. 16. 14.

Mat. 29.
Mark. 10. 24.
Ezek. 33. 30. 32.

hear Sermons, ſeem to delight therein, ſhew love to their Teachers in word, and ſpeak to others to go and hear them, yet their hearts followed after their covetouſneſs. In a word, the carriage of thy own ſpeech uttered in thy own praiſes, ſavoureth ſtrongly of Covetouſneſs. But as I ſaid, I will not be both an Accuſer, and thy Judge: We will hear witneſſes for the King in this point alſo; Call in witneſſes.

Then the Clerk willeth the Cryer to call in one *Maſter Proof*, and one *Maſter Signes*.

Maſter Proof, and *Maſter Signs* come into the Court, to give Evidence againſt the Priſoner at the Bar, or elſe you forfeit your Recognizances, *Vous aves* Maſter *Proof*, and Maſter *Signes*.

Maſter Proof, ſtand up to the Bar, that my Lord may hear you: Give room there.

Then ſaith the Judge,

Maſter Proof look upon the

Pri-

Prisoner, do you know him?

Yea (my Lord) I have known him from a child; his name is *Covetousness*.

But he denyeth it now, saith the Judge, and calls himself *Thrift*.

My Lord, he of late is grown ashamed of his name, but neither is, nor ever was ashamed, either of the nature or practice of Covetousness, as I and *Master Signes* here do well know, and are able to make good against him.

Then you hold not his name to be *Thrift*.

No verily (my Lord) though he hath pretended it to cover his odious, though very true name; yet it is not to be denied (my Lord) but that one *Thrift* dwelt where he now dwelleth, and indeed, he is a slip of *Thrift*, and thus it was.

Thrift turned basely covetous & how.

This *Master Thrift* was once Steward to three worshipful Gentlemen, *Master Liberality*, *Master*

Master Bounty, and *Master Hospitality*, aud carried himself very commendably in their services, and afterwards for himself, when he came to be an house-keeper, until he fell in acquaintance with a very pestilent subtil base Pettifogger, who gave him such bad counsel, as unhappily brought him to fall into familiarity with one *Distrust*, and suddenly to marry a daughter of his called *Not-content*. Through this his unhappy Father-in-Law ever urging, and his unquiet wives solicitation, he was much altered in his nature and condition from that which he was before. Of this woman *Not content* he had divers children, among the rest, *Care*, *Fear*, *Spare*, *Hardfare*, *Toylsome*, and withal, one called *Gain*: Those former Sons were foure, sad, lumpish, froward, and very unquiet: But this lad *Gain* was a pleasant youth, and often made his Parents very merry, and therefore though

The Devil

The pedigree of Covetonsness shewing the true proof thereof, in whomsoever it is.

though they neglected not the other, yet their chiefest delight was set upon this. This Son they so cockered, and made so much of, as they suffered him to set his love upon one *Coveting*, a very harlot, and withall the base daughter of *Desire*, upon which filthy harlotry he begot this fellow *Covetousness*, the Prisoner now at the Bar: who when he was but a very babe, so continually lay sucking at his mother *Covetings* breasts, as she had not milk enough for him, and therefore with her husband *Gaines* consent, she put him to be nursed, and nourished up of one *Greedy*, the wife of *Money-love*; Now so it fell out, that these two had a daughter called *Hope to increase*, to which he at ripe years was married, who between themselves, as also by the help of their Parents, on both sides, of his Parents, *Gain* and *Coveting*, and of her Parents, *Greedy* and *Money-love*, they did grow rich

rich and very great. And ſo inſatiable hath he been ever in getting, as he juſtly deſerveth to be called *Covetouſneſs*, his very true and proper name. And this is that which I have to ſay (my Lord) and I hope it may give the Jury ſatisfaction, that he is not indited by a falſe name.

If you have ſpoken. *Maſter Proof*, then Cryer call in *Maſter Signes*, ſaith the Judge.

Maſter Signes, ſaith the Cryer, ſtand up to the Bar.

Then the Judge asked him, if he knew the Priſoner?

My Lord, ſaith he, I have known this man of a long time, his name is *Covetouſneſs*; he was ſo born, and brought up as *Maſter Proof* hath witneſſed to your Lordſhip, and to the Jury.

But (ſaith the Judge) you have heard him deny that this is his name, what evident tokens can you therefore decipher him by, that the Jury may know him to be the very man?

My

My Lord, though I know him to be blinded with *Selfe-love*, and with an over good conceit of himself, as rich men commonly be, so saith *Solomon*, as also that he is flattered by such, as he himself hath named to your *Lordship*, that he will never believe what I shall say; yet will I deliver undoubted tokens to the Jury for them to know assuredly, that he is the very man, according to his name; a right Mamonist. For my Lord, he cannot deny that he was ever content with his estate, *Heb.* 13.5. but through the love of money, which he coveteth after, he hath laboured and made haste to be rich, 1 *Tim.*6.v.9. *Prov.*23.v.4. *Prov.*28.20. and never would be satisfied, *Eccles.*56,10. nor have enough, *Isa.*5.6.11. For as riches increased, so he set his heart upon them, *Psal.*62 10. His chiefest joy was because his wealth was great, and because his hand had gotten much, *Job.*31.25. he hath

Pro 28.11.

Signes of a Covetous person.

hath received ſilver, rather than inſtruction, and gold rather than knowledge, *Prov.*8.10. His truſt was in his riches, *Prov.*11.20. *Jer.*48.7. His wealth was his ſtrong City, *Pro.*10 15. and as a high wall in his conceit, *Prov.*18. 11. Greedy hath he been of gain, and through his greedineſs, hath he troubled his own houſe, *Prov.* 5.27. By chiding, chafing, turmoiling, pinching fare, and ſuch like means; He hath increaſed his eſtate by unjuſt gain and oppreſſion, *Pro.*28.8 and 22.16. Gifts he hath loved and received, *Pro.*29.4. *Iſa.*1.23. In his abundance he hath not had power given him to live plentifully, *Eccleſ.*6.2. but hath ſpared more than needeth, *Prov.* 11.24. He hath eaten upon other mens labours, *Iſa.* 3.v.14. and his Neighbours labours he hath uſed without recompence. *Jer.* 22.13. for he always only looked to his own ways, and to his own gain, *Iſa.*56.11. Studying

to

to joyn house to house, and field to field, that he might be alone, *Isa.* 5. v. 8. He hath built houses by unrighteousness and wrong, *Jer.* 22. vers. 13. He hath made unhoneſt gain, *Ezek.* 22. v. 13. 24. And gotten greedily by extortion, *Ezek.* 22. v. 12. His eyes, and his heart were only for covetousness, *Jer.* 22. v. 17. Besides all these (my Lord) he hath suffered the cares of this world, and deceitfulness of riches to choak the Word of God, that it hath been without fruit in him, *Mat.* 13. 22. He never deviſed liberal things, *Isa.* 32. 8. not to despise the gain of deceits, *Isa.* 32. v. 8. Any proposition tending to cost was ever displeasing to him, and like the young man in the Gospel would he go away heavily, as one grieved to part with his goods. As an *Ahab* he never could see a *Naboth's* vineyard lying commodiously for him, but he eagerly gaped after it. If he gave to the poor, and to good uses, it was of necessity,

Mat. 19.

neceſſity, not freely, 2 *Cor.* 9.5. ſparingly, and not bountifully, nor chearfully, and of a willing minde, pleading not to be ſo rich as men took him to be, *Prov.* 13.7.

And whereas this man ſaith, that he hath ever hated Covetouſneſs (as indeed he ought to have done *Prov.* 28.v.16. Surely if he had, then would he (my Lord) with *David* (one that beſtowed infinite treaſures to holy uſes) have prayed againſt the Covetouſneſs of his own heart, *Pſal.* 119.25. He would have been more liberal, more bountiful, more given to hoſpitality, and more ready to good works, than he hath been hitherto. He would be like *Cornelius* giving much almes, *Act.* 10. My Lord, I have known him to watch opportunity to get advantages both of rich and poor: *If Maſter Liberality, Bounty, Hoſpitality, Good Work, Church,* or *Common weal* did ever imploy him, he then would

When doth a man hate Covetouſneſs.

would make gain of them all to himself: Where he fonnd any good fellows for his turn, as *Waste*, *Prodigality*, *Pride*, *Idle*, *Needy* or *Simple*, as long as they had any thing, he would speak kindly to them, offer to lend them upon Pawns or Morgages, till he had undone them, which he that hateth Covetousness would never have done.

To be short (my Lord) all the witnesses produced already, with the just complaint of poor *Poverty* proclaim his name to be *Covetousness*, yea (as your Lordship hath well observed) his own speeches and practices, cry shame against him.

Would a man hating Covetousness. commend the practice of Sir *Worldly-wise* as he hath done?

The cruelty and baseness of Covetousness.

Would he commend, and entertain his service, *Cunning* and *Catch*, *Advantage* and *Hold fast*, *Rack-rent* and *Over-reach*, *Make-much* and *Pinch-hard*, *Spare-purse* and

and *Niggard*, *Hard-fare* and *Churl Cold-welcome* and *Wish-rid*, *Scaree drink* and *Farewel*, with a company of base Hang-bies, such as these, *Slip-thrift*, and *Poor-wage*, *Lack-means* and *Loyterer*, *Tag*, and *Rag*, with *So-live* and *Orbegon*. If Covetousness did not over-sway him, he would surely abandon all such contemptible companions, which are ever a disgrace to *Liberality*, *Bounty* and *Hospitality*, such fellows as these afore-named, they scorn to have abiding in their Mansions.

I have been (my Lord) some what too long I fear me, but I hope, I have satsified your Lordship and the Jury, and spoken but that which is truth.

Master Sigues (saith the Judge) you and *Master Proof* have performed the parts of honest men.

Sirrah, sirrah, thou that hast so impudently denied thy name, here before the face of thy Country, being so clearly proved against thee every way, what

canst thou yet alledge for thy self, that now the sentence of death should not be pronounced against thee?

Good my Lord, a Psalm of mercy.

What canst thou, so notorious a Traytor to God, to his Church, to thy King, and to thy Country, now imagine to reap any benefit by thy Clergy?

Good my Lord, I pray your Lorship of mercy, good my Lord.

Fellow hold thy peace, and hear with patience thy just deserved judgment.

The sentence against Covetousness.

Covetousness, thou hast been indited by the name of *Covetousness*, of all the aforesaid Felonies, Cozenages, Oppressions, and Murthers, and for the same thou hast been arraigned; thou hast pleaded not guilty, and hast put thy self upon thy tryal, and been found guilty, having no more to say for thy self, this is the Law.

Thou

Thou art to be counted *Idolatry* before God, and also the root of all evil, and so damned a sin, as not to be named amongst Christians, and that such as by thee are made covetous, are to be abandoned of all good men, as of God they are abhorred, being worthy of eternal death; and have no inheritance in the Kingdom of Christ and of God, but upon them must come the wrath of God, as upon the children of disobedience. Thou art therefore as a rotten member of the flesh, to be mortified and cut off. *Eph.* 5. 3. *1 Cor.* 5. *Psal.* 10. 3. *Rom.* 1. 29. 32. *Eph.* 5. 5. *Col.* 3. 5. 6.

Master Sheriff, do Execution, which the *Under Sheriff* seeth performed.

Goaler, set *Papistry* to the Bar.

Papistry, hold up thy hand.

Papistry, thou art here indited by the name of *Papistry*, of the City of *Rome*, in the County of *Babylon*, that thou being a bastard Christian, begotten of Heresie, Judaisme, Paganisme, hast by *Papistry indited.*

violent force and armes invaded the territories of the Church of God, and by *Spanish Inquisition, bloody Massacres, stabbing poysoning*, and *killing of Kings, Gun-powder plots, Treasons, Rebellions*, and other *hellish practices*, usurped authority, and thrust upon Gods people their humane traditions, inventions, superstitions, will-worship, Heresies, Jewish ceremonies, and Paganish Idolatry, to the damnation of many Christian souls, contrary to the peace of our Soveraign Lord the King, his Crown and Dignity, what sayest thou hereunto, art thou guilty, or not guilty?

Not guilty, my Lord.

By whom wilt thou be tryed?

By God and the Country.

Papistries Petition.

But (good my Lord) let me have another Jury chosen, I do not except against the former Jury, *Faith, Love, Fear, Charity, Sincerity, Patience, Innocency*, and the rest, but (my Lord) though they be honest men, and have well

well diſcharged themſelves in their verdict upon other Priſoners, yet have they not ſuch judgment and underſtanding as others have, to diſcern of my cauſe, and the truth of the Evidence which ſhall be brought againſt me.

Papiſtry, becauſe neither thou, nor any of thy *ſlanderous Favourites* may ſay, that thou haſt been proceeded againſt rigorouſly and unjuſtly, without reſpect to the truth of the cauſe. I am content to call a new Jury, if here we can have ſo many as will make up the number.

I humbly thank you (my good Lord) God reward your Lordſhip for it.

Maſter Sheriff, impannel a new *Jury* of very ſubſtantial men, the chiefeſt you can find, and fitteſt to go upon this Priſoner now at the Bar.

My Lord, I ſuppoſed, that as he would crave, ſo from your Lordſhips uprightneſs he ſhould

obtain this favour, therefore have I prepared a full *Jury* to this purpose.

It was done wisely of you (*Master Sheriff*) let them be called.

Cryer, Call in the *Jury*.

A Jury against Papistry.

1. Call *Common Principles.* Vous aves *Common Principles.*

2. Call *Apostles Creed,* Vous aves, *The Creed.*

3. Call *Second Commandement, Second Commandement* come in.

My Lord I cannot get in.

What's the matter?

My Lord (saith the Cryer) the *Papists* keep him out.

Command to let him in, Vous aves, *the second commandement.*

4. Call *Pater noster,* Vous aves, *Pater noster.*

5. Call *Holy Scriptures,* Vous aves. *Holy Scriptures.*

6. Call the *Apocripha,* Vous aves, *Apocripha.*

7. Call *Counsels,* Vous aves, *Counsels.*

8. Call *Ancient Fathers* for the first six hundred years after Christ,

Chriſt, Vous aves, *Ancient Fathers.*

9. Call *Contradiction* among themſelves, Vous aves, *Contradiction.*

10. Call *Abſurdity of Opinion*, Vous aves, *Abſurdity of Opinion.*

11. Call *Conſent of their own men*, Vous aves, *Conſent.*

12. Call *Teſtimony of Martyrs*: Vous aves, *Teſtimony of Martyrs.*

Count, ſaith the Clerk.

Then the Cryer bids them anſwer to their names.

Common Principles, one; *Creed*, two; *Commandements*, three; *Pater noſter*, four; *Holy Scriptures*, five; *Apocrypha*, ſix; *Counſels*, ſeven; *Fathers*, eight; *Contradiction*, nine; *Abſurdity*, ten; *Conſent* of their own men, eleven; *Teſtimony of Martyrs*, twelve; Good men and true, ſtand together, and hear your charge.

By theſe twelve means Papiſtry may be confuted.

My Lord, here are ſome more ſummoned by Maſter Sheriffs authority.

Who be they Maſter Sheriff?

Mr. Law and his sons.

Master *Law* with his Sons, *Civil, Canon, Common,* and *Municipal.*

Well, let them attend the Court for the Kings service, for use if need be.

Papistry, if thou canst justly except against any, I give thee leave to challenge any such of the *Jury*.

Holy Scripture is by Papistry chiefly excepted against, for Papists may be confuted by their own translation. See my book of Rhemes against Rome.

Good my Lord, only one of the *Jury* I except against, which is Holy *Scriptures*, except it be our own Translation.

Well saith the Judge, I am content it shall be so, let it be either *Montanus*, or the *Rhemist*, or the *Vulgar Edition*; we desire a just proceeding with all the indifferency that may be.

Then the Cryer calleth aloud; If any man can give Evidence, or can say any thing against the Prisoner at the Bar, let him come in, for he stands upon his deliverance.

Here is my Lord, a worthy Gentleman Mr. Verity.

Master

Master *Verity*, come neer, what can yon say concerning the Prisoner at the Bar?

Mr. Verities evidence against Papistry.

My Lord, this I am able to justifie; First, that he hath been a *False-teacher* from the beginning, fraught with error and heresies, teaching as the False-teachers did, such as be recorded in Scripture, if they were parralled together, as the *Doctrine of Devils*, 1Tim. 4.1,2. *Traditions and Commandements of men.* Mat. 15.2. Mar. 7.8,9,13. Col. 2.22. *Venial sins*, Mat. 23.16,18. *Childrens neglect of Parents for Churches profit*, as they pretended, *Mat.* 15 5. *Mark* 7.11. *Superstitious observation* in meats and holy days, *Mat.* 15.11. Col. 2.16.21. *laying heavy burthens upon the people*, Luke. 11.46. *Justification by works*, therewith troubling the Churches, *Gal.* 2.18. & 3.2. & 5.4,12. *Voluntary Religion and Will-worship*, Col. 2.v. 18.23. *The worship of Angels*, Col. 2.18. *Carnal liberty*, 2*Pet.* 2.19.

Like false Teachers in doctrine

1.

Reader mark the doctrine of false Teachers of old, and Papists now.

2.

3.

4.

5.

6.

7.

8.

9.

10.

I 5 *Rev.*

11. *Rev.* 2.15.20. And *Teaching for filthy Lucre*, Tit. 2.11. Thus are they, as were the false Teachers (as the Scriptures in the New Testament set them out) like in all these things.

How like they are (my Lord) to after Hereticks, learned *Whitaker* in his book *De Ecclesia*, in the first Question, sheweth in many particulars.

Like false Teachers in practices.

Practice of false Teachers.

Col 2. 2. 23. 2 *Tim.* 3. 5,6. 2 *Pet.* 2. 4. *Mat.* 15. 2. & 7. 3. 1 *Pet.* 1. 18. *Luk.* 11. 5.

Secondly, (my Lord) he hath used the very same *Practices* which False Teachers have used; he doth to make way for his Doctrine, Worship and Advancement, even as they did. They played the Hypocrites in outward humility, in *long Prayers* and formes of Devotion, and so misled silly Women. They graced their Doctrine with shew of *Fore-fatehrs*. They *took away* the Key of *Knowledge*, and neither would enter into life, nor suffer others. They told the people *old Wives Fables*, and told lyes in hypocrisie. They used sleights and

1 *Tim.* 4. & 1 *Tim.* 4. 7.

and cunning craftineſs to deceive. They boaſted of their *learning*, uſing prophane, and vain-babling, and oppoſitions of Sciences, as they termed it. They pretended *Revelations*, *Apoſtolical Traditions*, and alleadged counterfeit writings. They had the *Prophetical women*, and deceiving Propheteſſes. They had their *Miracle-workers*, Caſters out of Devils, and Dreamers of Dreams. They would *ſlander* mens perſons, and the Doctrine of faithful Teachers, and lay to their charge what they could not prove, ſpeaking of them contemptuouſly, & railing on them. They boaſted to be the *true Church*, and that by *Succeſſion* they were of the Fathers. They would uſe *fair* and ſmoothing *words*, and teach with inticing words, and did ſtrive for excellency of ſpeech of man's wiſdome to deceive. When they could not prevail by fair means, then they would *ſuborne* falſe wit-

Eph. 4. 14. 1 *Tim.* 4. 20. 2 *Theſ.* 2. 2. *Act.* 15. 24. *Re.* 2. 20. *Neh.* 6. 14. *Mat* 7. 23. *Deut.* 13. 1, 2. *Act.* 17. 7. & 24. 5. & 8. 3. & 25. 7. 2 *Cor.* 10. 10. *Act.* 24. 5. *Joh.* 8. 39. *Mat.* 3. 9. 2 *Cor.* 11. 13. 22. *Ro.* 16. 8. 1 *Cor.* 2. 1. *Act.* 4. 18. & 22. 1. & 6. 14. & 26. 10, 11. & 30. 50. & 22. *Rev.* 2.

witneſſes: they threatned, beat, *impriſoned*, *baniſhed*, and *ſlew* the faithful Teachers and Chriſtian Believers. They would *plot conſpiracies* to the ſhedding of blood, and the Prieſts muſt be accquainted herewith before-hand to incourage them hereto. They would make open *inſurrections*, and ſtir up great perſonages to take part with them. And what rebellion, treaſons, conſpiracies, inſurrections, and perſecutions, this *Papiſtry* hath wrought, my Lord Biſhop of *Chicheſter*, hath openly diſcovered to the World in his book of Thankſgiving for our deliverance from all theſe Traytors, *Morton*, *Sands*, *Parſons*, *Campian*, *Ballard*, *Watſon*, *Clerk*, *Garnet*, Prieſts and Jeſuits; *Stukely*, *Somervile*, *Throgmorton*, *Parry*, *Babington*, and his Company; *Lopus*, *Tyrone*, *Markham*, *Brook*, with others, *Piercy*, *Catesby*, and all the Gun-powder Plotters, *Laicks*. And this (my Lord) is not what I could, but what

Act. 23. 14.

Act. 13. 50.

Popiſh Traytors, Prieſts, & Jeſuits.

Popiſh Traytors, Laicks.

what I thought sufficient to testifie at this time, because I would not be tedious.

Mr. *Verity*, by this you have uttered, it is easie to see how this man hath followed, both the false Teachers in Doctrine, and the Enemies of the Gospel in their practices. If there be any more witnesses, let them come forth.

Yes my Lord, here is Sir *Christianity*.

Sir *Christianity*, what is it that you have to say against this Prisoner at the Bar?

Sir Christianity, his evidence against Papistry.

My Lord, I was commanded to be here to day to give evidence what I know against this man, and this I am willing to do for the service of my Soveraign. This it is (my Lord) which I have to say, that this man with his Associates, hath instead of Christian Religion, set up a service of Judaisme and Paganisme, which I am able to prove in a multitude of particulars; but be-

How Papists are like the Gentiles. See Mat. Hoc on Re. 11. 2.

From pa. 419. to 453.

because I am loath to be tedious in my relation, I have brought here with me *Three Books*, that the Jury may judge of all the particulars, or they may be read before the Prisoner, if your Lordship shall be pleased to have it also.

3 Books. 1 Three Conformities. 2 De Origine Papatus.

What Books; Sir *Christianity*? My Lord, one is that, that is called *The three Conformities* set out lately. The other is, *De Origine Papatus*, set out by one Doctor *Morisin*, and dedicated to his late Majesty: and our third is, our learned Country-man Doctor *Raynolds* his *Conference with Hart*, never answered of any *Papist* to this day, who sheweth how the Popish service is like unto the Jewish in very many particulars, and wherein they be more Heathenish, than Jewish.

3 Raynolds, & Hart.

I am content to have them read to spare your speech touching the Jewish service.

So having been read, the Judge yet wished Sir *Christianity* to declare

clare openly how *Pagan-like* Papists be, and as the Heathenish Idolaters in *Israel* and *Judah* were, and only out of the undoubted testimonies of Scripture and the Apocrypha books, because these learned Authors had omitted it.

My Lord, I shall (saith Sir *Christianity*) perform this task with as great brevity as I may; that this Prisoner (if it be possible) may see how wickedly he hath dealt with mens souls, to set up instead of Gods Service, an Idolatrous, and Pagan-like Worship.

Papists like Pagans in many things.

These Pagans set forth *God like a man.* The Idolatrous *Israelites* had a *Queen of Heaven*; they had *Images* of gold, and silver, brass, iron, wood, and stone, and some of clay; some molten, some carved and graven, some portrayed upon walls, and other *Pictures*; some were like men, *Lam.* 3. 1. 1 *Sam.* 5. 3, 4. and some like women, *Act.* 19. 27.

Ro. 1. 22. *Jer.* 7. 18. *Dan.* 9. 4. *Isa.* 41. 7. & 44. 10. *Jer.* 10. 4. *Bar.* 6. 4, 5. *Deut.* 7. 5. & 11. 3. 2 *King.* 17. 14. 2 *Chron.* 3. 7, 9. & 34. 4. 2 *Maccab.*

Judg. 18. 18. *Ezek.* 22. 14, 15, 16. & 8. 10. *Num.* 33. 62. *Adorned Images.*

2 *Maccab.* 1. 13. 1 *Sam.* 31. 10. some like beasts (like St. *George* and the Dragon) *Exod.* 34. *Wisdom.* 11. 15. They *adorned* them with silver and gold, *Jer.* 10. 4. and set Crowns upon some of their heads, covering them with costly garments, and of divers colours, *Deut* 7. 25. *Heb.* 2. 19. *Baruc.* 6. 8, 9, 14, 15, 29, 39, 50, 55, 58. *Ezek* 16 18. *Wisd.* 13. 14. carrying a Scepter in the hand, or a dagger, or an axe, *Baruc.* 6. 14. 15. They set them up with great devotion and solemnity, with *musick* and melody, *Dan.* 3. 3. with *singing*, *dancing*, and other delights, *Exod* 32. 5. They built *Temples* for these Images, *Joel.* 3. 5. 2 *Maccab.* 1. 13. 15. *Baruch.* 6. 18. which were the houses of their gods, *Judg.* 17. 4. 1 *Sam* 5. 2. and called them Sanctuaries, *Isa.* 16. 12. They had Chappels for them, *Amos.* 7. 12. Yea, they set them upon tops of hills, 1 *King.* 14. 23. 2 *King.* 17. 10. They had them in private houses, *Judges* 17. 4,

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17.4.18.in Chambers, *Ezek.*8.12. and in ſecret places, *Deut.* 17.15. they had their pleaſant *Groves* planted, *Jer.* 17.2. 1*King.* 14.23. and there alſo had their Images, 1*King.* 15.13.2*Chr.*15.16.2*King.* 17.10. They had their *ſtanding Pillars* and *Images*, as the Papiſts their Croſſes, *Deut.* 12. 3. & 16. 22.2*King.* 17.10 *Lev.*16.1. Theſe were in the head of *High-wayes*, and *Streets* of Cities, *Ezek.* 16. 31. *Jer.* 11. 13. The multitude were allured by the gorgeous decking of them, *Wiſd.* 14. 20. & 15.5,6. Yea, they doted upon them, *Ezek.* 8. 10, 11. They *worſhipped* them, *bowed* unto them, and *fell down* before them, *Dan.* 3. 2. *Iſa.* 44. 7. *Joſ.* 23. 6. They would lift up their eyes unto them, *Ezek.* 33. 25. *Pray* unto them, 1 *King.*18. 26. *Hab.* 2. 16. *Iſa.* 44. 17. *Kiſs* them, *Hoſ.* 13. 2. 2 *King.* 19.18. ſet up *Candles* before them, *Baruch.* 6. 19. Make *vows* to them, *Bar.* 6. 35. and go on *Pilgrimage* to ſome of them very

Groves.

Standing Pillars as Croſſes be.

Ignorant allured to Idolatry.

Doted on Images.

Prayed to them.

Kiſſed them.

Candles ſet up before them.

Vows. Pilgrimage.

very far, *Jer.* 51.44. expecting ſome *miraculous cure* from the Image, *Baruch.* 6. 41. In entring into their Temples they ſprinkled themſelves with water. Altars they had of ſtone, *Iſa.*65.3. They uſed vain repetitions in their prayers, *Matth.*6.7. They *meaſured* their *Religion*, and goodneſs thereof by *plenty*, *Jer.* 44.7. They had their ſacrificing *Prieſts*, Act.14.13. and they were *ſhaven* Prieſts, *Baruch.*6.31,32. Sometimes they were of the baſeſt of the people, 1*King.*12.31. whoſoever would, might for money, or for money-worth, make himſelf a Prieſt, 1*King.* 12.31. 2 Chron.13.9. And ſome ſerved for baſe wages, *Judg.*17. They had their Concubines, *Baruch.*6.11. *Hoſ.*4.14. Some of them would *wear hair* cloaths, and torment themſelves, 1*King.* 18.26.28. *Zach.*13.4. and of a Devotion in a *Will worſhip* macerate their bodies, puniſhing and not ſparing their bodies, *Col.* 2.23.

Altars ſet numbers of prayers.

Sacrificing Prieſts Shaven.

Prieſts Concubines.

Wearing of hair-cloth.

Will-worſhip. Taught for hire.

2.23. Their Teachers taught for hire, *Mich.*3.11. 2*Pet.*2.13,15. *Rev.*2. *Tit.* 1.11. For gifts, they would promiſe life and peace, *Eze.*13.22. *Jer.*23.14,17. In their ſervice they had variety of muſick, *Dan.*3. Their ſet holy days, *Exo.*32. 2*King.*13. They had their holy women attending the Idol-ſervice, *Ezek.* 8.*v.* 14. working for them, 13.18. 2*King.*23.7. and prophecying lyes, *Ezek.* 13. 22. and were great worſhippers of the Queen of Heaven, *Jer.*7.18. & 44.19. They had alſo their ſeveral gods for their ſeveral Countries, as Papiſts have their Saints, 2*King.* 17. 29. & 18. 34. They would pray to theſe, and ſwear by them. *Jer.*5 7. & 12.16. *Gen.*31.53. 1*King.*19.2. 2*King.* 17. 35. *Zep.*1.5. Some in *Iſrael* which fell to Heatheniſh Idolatry were like Church-Papiſts; for they would worſhip Idols, and yet go to God's houſe, and hear his Prophets, *Jer.*7.8,10. 2*King.* 17.14. *Ezek.*14.3,7. & 20.1.31.

Variety of Muſick. Holidays.

Nuns or holy women.

Several Protectors for Countries.

Swear by them.

Some like to our Church Papiſts.

&

They did speak against serving of God after his word.

Worshipped God to the East.

Superstitious.

Ignorance.

How they spent their holy days.

Revellings.

Stews.

Conjurers.

Ex. 7. 11. *Isa.* 9. 13. *Lev.* 19. 37 *Jer.* 2 79. *Dan.* 1. 4.

& 23. 29. When Idolatry was cast out of the Church (as we have done the Idolatry of *Rome*) the Idolaters would condemn it as an ill act in them, and speak against the serving of God aright, as Papists do against us, 2 *King.* 18. 22. They worshipped towards the East, *Ezek.* 8. 16. They were very *superstitious*, *Acts.* 19. They lived in very gross *ignorance* of the truth, and in liberty of sinning, *Isa.* 44. 18, 19. & 45. 20. *Eph.* 4. 18, 19. *Wisd.* 14. 15, 16, 17. They worshipped they knew not what, *John.* 4. 22. Their *Festivals* after their Idol service they spent in eating, drinking, singing, dancing, *Exod.* 32. 6, 18, 19. They had their revellings and meetings, full of excess, and riot, 1 *Pet.* 4. 3. And would wonder at, and speak ill of such as would not be like them. They had *Brothel-houses*, *Ezek.* 16. 24. 2 *King.* 23. 7. 1 *King.* 15. 12, 13. & 14. 24 & 22, 26. They had amongst them *Conjurers*, *Wizards*, *Charmers*, *Observers* of times,

times, *South-ſayers*, *Aſtrologers*, *Star-gazers*, and ſuch like. To theſe the people reſorted and conſulted with, 2 *King.* 21. 6. 1 *Sam.* 5. 2. 1 *Chron.* 10. 13. *Heſt.* 37. & 9. 24. *Deut.* 18. 14. *Iſa.* 19. 3. & 47. 12. 13. *Hoſ.* 4. 12. *Ezek.* 21. 21. *Jer.* 8. 17. *Act.* 8. 10. they ſacrificed to Nets, and burnt incenſe to Drags *Hab.* 1. 16. They believed that ſome of their *Images* were approved of their great God *from Heaven*, *Act.* 15. 35. They were cruel & bloodily minded againſt all that were againſt their Idolatry, *Hoſ.* 10. 14. & 13. 16. 2 *Kin.* 21. 15, 16. *Judg.* 6. 30. 2 *Chro.* 24. 18. 21. The Idolaters in *Iſrael* and *Judah* brought in the Heathen, as Gods plague upon them, to puniſh them for their Idolatry, 2 *Chro.* 24. 23. & 21. 16, 17. & 33. 11. & 30. 6, 10. 7. 1 *Kin.* 17. 18. as the Papiſts have brought the *Turks* upon the Chriſtian World by their Imagery and Idolatry, *Revelations* 9. They were ſtupid, and without underſtanding

Deut. 18. 10. & 11. 14. *Iſa.* 6. 2. *Dan.* 2. 8. *Iſa.* 47. 13. *Act.* 9. 17. & 19. 19.

They were bloodily minded.

Papiſtry the cauſe of Turks prevailing.

Sottiſh in their Idolatry and obſtinate.

ing in their Idol-making, and in ſetting them up to worſhip them, *Iſa.*44.14,20. and ſo continued therein obſtinate, as the Papiſts do. And thus have I ſhewed what I can ſay (my Lord) touching the Heatheniſh Idolaters, and their practices.

Your evidence is ſo clear (Sir *Chriſtianity*) as hereby all may ſee how Pagan-like Papiſts be in their Imagery, Prieſts and Temples. Is there any further Evidence?

Mr. Atturney General, his evidence againſt Papiſtry.

Then ſtands up Mr. *Atturney General*; and did prove him to be guilty of high Treaſon both againſt the perſon and the laws of his Soveraign. My Lord (ſaith he) this fellow under pretence of Religion (for all muſt be covered with his ſhadow) hath ſet up another ſpiritual *Head* over the Church, beſides Chriſt (even Antichriſt his greateſt enemy) as is ſufficiently proved. He hath ſet up alſo *Mediators of Interceſſion* beſides Chriſt; alſo in his re-

Papiſts are guilty of Treaſon.

They have another Head.

Another mediator.

rebellious pride of heart he hath exalted *Man's merit*, and made him a party Saviour of himself, by satisfactory punishments, either here, or in their feigned Purgatory. Thus is he a Rebel, and an Abettor of Rebels against Christ.

How Papists do blaspheemously abuse the Scripture, 11. ways.

Again, the Law of Christ (the holy Scriptures) he hath notoriously corrupted, and abused many ways. 1. He maketh it *no perfect rule*. 2. He teacheth blasphemously that the *Original* is *corrupt*, and so shaketh the faith of all such as rest on the Scriptures. 3. He hath added to them man's writings called *Apocrypha*, to make them *Canonical*. 4. He hath feigned a *Traditional word*, and equalleth the same with the Scriptures. 5. He debarred for a long time the *translating* of Gods Word into a known tongue to keep the people from the understanding thereof. 6. Being inforced at length to translate it, he hath of purpose done it *corruptly*,

ruptly, and with many *uncouth* and *obscure* words, hath hidden the truth still, to keep the People in blindness. 7. Yet this their so corrupt and obscure Translation is not admitted *indifferently to all*, but to some, and to these under license, for which they pay money. 8. These parties, though they may read the Scriptures, yet must it be with the *Popes Spectacles*, and may not see farther than the false Teacher pleaseth, nor conceive otherwise of the sense than he suggesteth, though the Text be never so clear of it self. 9. They blasphemously publish that the Scriptures are a *Nose of Wax, a dead Letter, sowterly Ink, dumb Judges*, and a *black Gospel, Inkie Divinity*, and may have one sense one time, and another at another time, according to the Churches state and condition. 10. They set up a *corrupt Latine Translation*, for as authentical as the Originals in the *Hebrew* and the *Greek*.

Cunæus in his Epi. Log. Bohe.

Greek. 11. And lastly, they brought into the Church instead of the holy Bible, a *Book of lies* to be read. Thus is the wicked wretch guilty of High-treason against our Soveraign.

Besides that, he hath counterfeited his Majesties broad Seal, inventing *New Sacraments*, never of Christs institution, and hath conspired and plotted the death of an innumerable multitude of his Majesties Subjects in a most cruel aud bloody manner, my Lord, he is no way longer to be indured; for we shall never be at peace, as long as he may have liberty to live, for he is a rank Traytor to our King and State, and underminer of Religion, and the true Church of Christ, and an enemy to our peace and welfare in the Common-wealth.

Counterfeit Sacraments.

Papistry not to be tolerated.

Gentlemen (saith the Judge) you of the Jury have heard Master *Attorneys* witness, also what both Master *Verity*, and Sir *Chri-*

stianity have spoken against him: Now that you have heard the evidence so fully, what say you touching the prisoner, is he guilty or no?

Then the Fore-man, in the name of all the rest, answereth, Guilty my Lord.

Whereupon the Judge turneth to the Prisoner, and saith, *Papistry*, thou hearest what grievous iniquities, foul, and filthy abominations, murders and massacres have been laid to thy charge; thou hast heard the *Verdict* of these so learned and well approved Gentlemen, chosen without all partiality to go upon thee. And they in their judgment, upon their consciences, have found thee guilty, what canst thou say for thy self, that sentence of death should not be pronounced against thee?

Papistries appeal.

My Lord, the *Jury* assuredly is corrupted by some means or other, else would they never have found me guilty: for our learned

ed men have cited many of these in my behalf, and therefore I appeal from them to a *General Council*, for the *trial* of their honesty in this *Verdict*.

Upon this lewd surmise and brazen-faced accusation, all the *Jury* fell a murmuring, being much grieved to be taxed of faithlesness and perjury. The worshipful Gentlemen the *Justices* and Master *Sheriff* began to speak in their behalf, but the *Judge* standing up, stayed them and made answer for them.

Papistry, to be brief with thee, thou art shamelesly impudent to accuse these worthy Gentlemen, for justly proceeding according to the clear Evidence to thy face. For thy learned men, they have only cited the names of some of these, but without their knowledge or consent. Yea, many testimonies they bring under their names, which indeed are proved to be counterfeits, abusing their unadvised *Readers* in their up-

The answer to Papistries appeal.

juſt defence of thee. As for thy *appeal* to a *General Council*, it is but to ſet a good face upon an ill cauſe; for thou knoweſt that we have long deſired a *Free General Council*; but not a gathering together, like the lewd *Conventicle* of *Trent*.

But art thou not aſhamed to conceit the bringing of theſe mens verdict to the trial? we muſt by them be tried, and not they by us. By what canſt thou try the *Principles* of *Religion*? Wilt thou deny them? Muſt *Fathers*, *Councils*, *Scriptures*, and all be brought under our judgments? Thou hadſt no cauſe to tax the Jury, if any had been in fault, it ſhould have been the witneſſes, but canſt thou tax *Verity* of lying, or *Chriſtianity* of falſhood? As for Mr. *Atturney*, his ſpeech is no more than your own words, writings, and practice do teſtifie.

Hear therefore thy Sentence, juſtly

justly deserved before God and men.

Papistry, thou hast been indited by the name of *Papistry*, of all these former treasons, rebellions, conspiracies, gun-powder-plots, murthers, massacres, falshood, heresies, Judaisme and Paganisme, and of that thy detestable Idolatry, and for the same hast been arraigned, thou hast pleaded not guilty, hast put thy self upon the trial, and being found guilty, having no more to say for thy self, this is the Law. *A Picture of Papistry.*

That thou the *Master* of *Iniquity*, with the old *Serpent* called the *Devil*, or *Satan*, thy father with thy lewd mother that great *Whore*, drunk with the blood of the Martyrs of Jesus, which sitteth upon a scarlet coloured beast, as also with that false Prophet, *the son of perdition*, thy guide and governour, shall be cast alive where the Dragon is, into the *Lake of Fire*, burning with *Papistry condemned to the pit of hell* 2 *Thes.* 2. 7. *Rev.* 12. 9. & 17. 3. 9. & 10. 4. & 19, 20. *Rev.* 14. 10, 11.

with brimstone, there to be tormented with all the marked ones in the presence of the holy Angels, and in the presence of the Lamb, without rest day and night, the smoak of which torment shall ascend up for ever and for ever, without mercy or hope of redemption.

The Court breaketh up. After this sentence, there is made an *O yes*, and so the *Court* breaketh up, the *Judge* ariseth, the *Justices* and *Gentlemen* attended him, the *Sheriff*, with the *Under Sheriff* and his servants go before with the sounding of a Trumpet, and so do conduct him to his *lodging*, and there do leave him with rest and peace.

Laus Deo.

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These

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If any dislike this little Book for want of matter, let him be pleased to consider these one and forty particular instructions before *No want of matter for religious uses.*

fore ſet down, with the natural and moral Philoſophy comprehended therein how alſo families may be well governed and alſo religiouſly; how love may be preſerved among Neighbours, what evils are the diſturbance thereof, and what be the baſe conditions of the niggards and pinching worldlings, contrary to ſuch as be of a bountiful and liberal diſpoſition.

The ſcope of the Book.

Beſides all theſe things, let them be pleaſed to attend to the ſcope of the Book, wherein two things are principally aimed at.

To know our ſelves by nature.

1. To diſcover to us our miſerable and wretched eſtate through corruption of nature. For the laying open hereof, there is a lively deſcription of ſin, with the power, nature, fruits, and effects thereof, how it firſt came, how entertained, bred & brought up, by whom, and where, with the ſeveral kindes of ſin, and the differing conditions of ſinful men, oppoſing vertuous courſes,

and

and under what colour they ſo do, to their own ruine at the length.

2. To ſhew how a man may come to a holy reformation, and ſo happily recover himſelf out of his natural wretched eſtate. To work this, here is delivered how a man is to ſearch out ſin, what neceſſary graces are required thereto, with the helps how to diſcover ſin, and to know ſins to be ſins; what commonly be the lets and hindrances, in the diſcovery and ſearch of our ſins; what to do, having found out our ſins, and how to become humbled thereby, and how to ſit down to judge of our ſelves without all partiality. Moreover here is manifeſt, what gifts and graces are requiſite to an holy life. Laſtly, how we may know ſin to be ſubdued, and in whom it is truly overcome. *How to be reformed.*

Theſe things being the true ſcope and right uſe of this Book, and the matters therein contained

tained ſo behoveful and neceſſary to every true Chriſtian, I hope no ſober minded man can, much leſs, will find fault with it.

The manner is allegorical.

If the manner, laying thoſe things down in a continued allegory, be the offence to ſome, I do ſuppoſe they know, that *Nathan* did teach *David* by an allegory: *Iſaiah* and *Ezekiel* taught the *Jews* ſo too, and that our Saviour ſpake many Parables to his hearers.

2 *Sam*: 12 *Cam*: 5: *Eze*: 17: 2. & 19.

Objection anſwered.

If any think it had been fit for a younger wit, than for one grown old and gray-headed; ſurely *Nathan*, *Iſaiah*, and *Ezechiel* were not young; neither did thoſe formes of ſpeaking derogate any thing from their holy aged gravities. And it may be thus to allegorize upon ſuch a ſubject matter from all theſe paſſages in politick government, required ſome more experience, than ſome perhaps *conceit*, though the thing done to their hand may ſeem now moſt eaſie.

But

But the fault, if a fault, peradventure, is not ſimply imputed for making an allegory; but in following it ſo largely, and for ſurfeiting (as it were interludewiſe) ſome things for the weightineſs of the matter therein contain'd, not ſeeming grave enough as the Parables of Chriſt, and his Prophets were. For ſin and ſinful courſes of men ſhould be ſo deciphered, as the Readers might rather be moved to lament, than occaſioned to laugh.

Firſt, for the largneſs, it is no more then the neceſſity of the intended diſcourſe required, as the ſcope before mentioned, may ſufficiently witneſs, The Parables of our Saviour in St. *Luke*, and of *Ezekiel*, were large, and they were proſecuted according to the nature of thoſe things from whence they were taken to lay open fully thereby what they intended, and this is but ſo, and no more. *Luke* 15: & 16. *Ezek.* 17: & 19:

I confeſs the matter of this allegorical

legorical diſcourſe to be ſuch (as may appear by the manifold leſſons before laid down, being the ſummary Contents of the Book) as ought to work in every Chriſtian Reader ſorrow of heart in the deep conſideration of his miſeries, till he be recovered out of his wretched eſtate; and withall to cauſe a diligent endeavour in ſober ſadneſs to better his condition of living Chriſtian-like before God; neither of which is prevented by the manner of handling, if all would do, as ſome have done, firſt to read it after the letter, and then attend piouſly to the ſpiritual ſenſe, they would attain to that, which in ſo penning it, I aimed at. I knew the natures of men in the World: I perſwaded my ſelf that the allegory would draw many to read, which might be as a bate to catch them, perhaps, at unawares, and to move them to fall into a meditation at the length of the ſpiritual uſe thereof: which I well hoped

hoped that others more religiouſly bent, would at the firſt diſcern and make benefit of.

If two or three paſſages carry not that gravity in ſhew, as ſome, perhaps, could wiſh they did: Let theſe conſider therein in thoſe places the inforced nature of the allegory. Then how that elſewhere in all the reſt of the Book the carriage of the matter is very far from the nature of ſo odious and ſo baſe a compariſon, if it be in the hand of a piouſly affected & well-minded Reader. Laſtly, That even thoſe few paſſages are ſharp reproofs; and are no more an occaſion to guilty parties, with the conceit thereof to make themſelves merry, then that great Prophet *Eliah* his mocking (in a matter none more weighty) was to the Prieſts of *Baal*, when yet, perhaps, ſome of the wiſer ſort abhorring *Baal*, might ſmile ſecretly thereat.

There is a kind of ſmiling and joyful laughter, for any thing I know,

know, which may ſtand with ſober gravity, and with the beſt mans piety, juſtly occaſioned from the right apprehenſion of things, elſe had not *Abraham* fallen into it, nor holy *Job*, nor the righteous in ſeeing (which is ſtrange) matter of fear. Well, I have cloathed this Book as it is: It may be ſome humour took me, as once it did old *Jacob*, who apparelled *Joſeph* differently from all the reſt of his brethren in a party coloured coat. It may alſo be that I took (as *Jacob* did in his *Joſeph*) more delight in this Lad, than in twenty other of his Brethren born before him, or in a younger *Benjamin* brought forth ſoon after him.

Gen:17: 17:
Job 29,24.
Pſal:52:6

When I thus did apparel him, I intended to ſend him forth to his brethren, hoping hereby to procure him the more acceptance, where he happily ſhould come; and my expectation hath not failed; deceived altogether I am not, as was *Jacob* in ſending

ing his *Joſeph* among his envious brethren. For not only hundreds, but ſome thouſands have welcomed him to their houſes. They ſay they like his countenance, his habit and manner of ſpeaking well enough, though other too nice be not ſo well pleaſed therewith.

But who can pleaſe all? or how can any one ſo write or ſpeak as to content every man? If any miſtake me, and abuſe him in their too carnal apprehenſion, without the truly intended ſpiritual uſe, let them blame themſelves, and neither me nor him: For the fault is their own, which I wiſh them to amend.

You that like him, I pray you ſtill accept of him for whoſe ſake, to further your ſpiritual meditation, I have ſent him out with theſe *Contents*, and more marginal notes.

His habit is no whit altered which he is conſtrained by me to wear, not only on working days,

days, but even upon holy-days and Sundays too, if he go abroad. A fitter garment I have not now for him; and if I ſhould ſend out the poor Lad naked, I know it would not pleaſe you.

This his Coat, though not altered in the faſhion, yet it is made ſomewhat longer. For though from his firſt birth into the World it be near a year, yet he is grown a ltttle bigger; but I think him to be come to his full ſtature; ſo he will be, but as a little pigmy to be carried abroad in any mans pocket.

I pray you now this *fourteenth* time accept him, and uſe him, as I have intended him for you, and you ſhall reap the fruit, though I forbid you not to be Chriſtianly merry with him. So fare you well in all friendly well-wiſhes,

Batcomb R. Bern:
May 28. 1627. :ard.

FINIS. coronat
Opus —

Solomon
Reynard